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LEND A HAND.

A RECORD OF PROGRESS.

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"What can I do for my children?" asked an anxious, worried young mother of a wise old friend. "I am with them all the time, I try to foresee all their wants, I do everything I can think of to amuse and employ them, and yet they do not seem happy, and hang about me in a fretful and discontented way. What can I do more?"

"Give them a little wholesome neglect, my dear," said the woman of many years and much experience.

A wiser word is seldom spoken. To make any human soul happy, give it a chance for growth, and growth implies freedom of action. It means difficulty, it means contrivance, it means the development of skill, patience, ingenuity, charity, and it offers the rewards of success, self-approval, and power, the power to sustain oneself and to help others. A creature always watched, surrounded, assisted, never encountering the keen stimulus of necessity nor enjoying the cheering result of toil, must inevitably be straitened in its moral growth, and, however highly educated and accomplished, will lack the energy and breadth that come from plain, rough, unshielded contact with the natural laws of need and satisfaction, demand and supply. The padded room may be necessary for a raving

maniac, but the moment his reason returns, he is given, like the rest of us, the common discipline of hard walls, sharp edges, brittle glass and dark corners. Hotspur was right. It is from the nettle, danger we pluck the flower, safety.

Ruskin, in the curiously honest and pathetic story of his childhood which he has given in "Preterita," says that one of his misfortunes was that he had "nothing to endure," and this seems to throw a flash-light upon one source of the arrogance and bigotry which mar so noble a spirit, and chill so warm a heart. When he has lifted us by the power of his matchless eloquence to the Alpine height of lofty thought and spiritual aspiration, and then grieves us to the soul by a bitter contempt for other men, and lets us see how his very perceptions are set awry by his prejudices, it is well to remember that his early life had been sedulously guarded from those ordinary experiences, and especially from that contact with equals which induce forbearance and humility, and teach us by sharp lessons to make our own way without hurting others. Endurance is the school in which we learn at once sympathy for fellow-sufferers, and a pliant strength for such effort as may avail ourselves, and they who have endured nothing are not competent judges of those who are struggling.

But here the reader, meditating the title of this paper, may say, "What has all this to do with Indians? Their lives are hard enough, surely, to nourish strength and energy. Certainly our Government, in its dealings with them, has never been called too kind and attentive. Would you desire fresh hardships to improve their moral condition?" No, but I would see to it, that some so-called kindness, be not worse for them than hardship. I would consider the enormous change in the circumstances of the Indians, and how to avoid one of its weakening influences. In the savage state, their training went chiefly to produce personal strength and fortitude, and these were attained in a remarkable degree. Their wants were few, and they contrived to satisfy them. The coming of the white man has made their former life impossible, and in the transition between that and the complex

needs of civilization to which we are introducing them, are two especial dangers—one of contemptuous, cruel treatment, such as would lead to that extermination of the race, which some people still desire, and one of a coddling nursery system which would keep them forever children. The moving them from place to place, the dishonorable evasion of treaties and promises, and the cheating and brutality they have found at the hands of traders and frontiersmen, all belong to the first, and are slowly lessening under the pressure of a larger and better public feeling, although more remains to do than most people know in the way of righting the abuses and preventing the wrongs still perpetrated upon a comparatively helpless folk. The other mistake, more insiduous if less palpably wrong, crops out in the ration distribution, the anxious interference in their experiments of living, and the well-meant officiousness which stands between them and the natural laws of consequence and retribution. It is difficult, either in description or action, to draw the line between wise and unwise assistance, but an illustration of the subject occurs in a very interesting letter read before the last annual meeting of the Lend a Hand Clubs, from Mrs. Picotte, an Omaha Indian, a member of the noted La Flesche family, and sister of Mrs. Tibbles (Bright Eyes), and Dr. Susan La Flesche. These three sisters, all excellent and well-educated women, are enthusiastically devoted to the help and comfort of their race. They live among them and for them, and consecrate all their native power and influence and all their acquired learning to better the bodily and mental condition of the Omahas. This tribe is one of the most advanced among Indians. They hold their land in severalty, they vote, and many have good farms, and have built comfortable houses. A large number can speak and read English, and were it not that with their freedom as citizens has come the terrible temptation of drunkenness, under which numbers of them have fallen, they might show a model success in Indian civilization. Mrs. Picotte and her sisters work valorously against this liquor evil, trying to combat it by teaching the

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children, and by giving occupation, a library and reading-room, and amusements to those who are older. Their lives are heroic in intention, but, in the midst of their self-abnegation, they commit the mistake of making the people too dependent upon them. It is pathetic to see how men, women and children run to them for every little thing they want, lean on them for every convenience, call upon them for counsel and aid in matters great and small, and how they never refuse a moment of their time nor an ounce of their strength, till they are absolutely in danger of sinking under the strain, while nevertheless, it is plain that "a little wholesome neglect, my dear," would invigorate the moral fibre of their clients, and go farther towards setting them on their feet than any amount of such petting and coddling. As Mr. Roosevelt said in his admirable report of his Indian visits last February, all boys must some time take "the inevitable plunge to learn whether they can sink or swim in the troublous sea of life. So it is with the Indians. We must protect and guard them up to a certain point; but all the while we must be fitting them as we best can for rough contact with the world; and finally, when all, humanly speaking, is done that can be done, we must turn them loose, hardening our hearts to the fact that many will sink, exactly as many will swim." "Of course," he says later, "it is all wrong to try to force the time when the Indian can stand alone, precisely as it would be all wrong to try to force the boy to make his own way when he was eight or nine years old, because he ought to be made to make his own way when he was twenty-one."

In short, what both the wise child and the wise Indian should say is, "Give me a fair field and no favor." Neither may be wise enough to say it, and it may be "not what they wish, but what they want," that "mercy will supply," but that is what is truly good for them. Observe that the fair field comes first, and is the essential foundation. The Indians must have education, security for their land, and protection under law for their persons and property, to give

them fair standing ground for progress. And, by the way, while speaking of education, it is striking to see the modesty with which we white people set the capacity of Indian children far beyond that of our own. A white child is expected to go to school from the age of six to fourteen, to fit it for the humblest occupations, and this while surrounded at home and abroad by the results of an old civilization, while if we give the Indian youth three or four years at one of the great Eastern schools, we think we have done wonders for them, and expect to see them turned out with character and acquisitions sufficient to withstand not only the ordinary temptations of the world, the flesh, and the devil, but to conquer the enormous difficulties that crowd upon a half-educated Indian returning to a yet uncivilized tribe!

But this point demands an essay for itself. The one I would emphasize to-day is the error of too much interference, of an indiscreet removal of those prickly but useful incentives by which we are all driven onward to our work in life.

We cannot do too much or too promptly to give the Indian fair standing ground and an open course, but we may, at the same time, keep him in leading strings till he shall not be fit to run a race. We must be eager and patient at once. Hard as it often is to wait or to withhold, we must remember that if "the mills of God grind slow," they grind a meal which none of our patent electric hoppers can equal, and that our truest and only wisdom is to place ourselves in line with their methods.

THE RELATIONS OF HOSPITALS TO PUBLIC HEALTH.

BY JOHN S. BILLINGS, M. D.

The business of this section relates to co-operative means for the care of those suffering from disease or injury, more especially of recent origin, excluding for the most part those forms of brain abnormity or disease connected with what are known as insanity and idiocy, and also those forms of chronic and incurable disability which are not amenable to medical and surgical treatment.

Primarily, hospital aid was intended and provided solely for the benefit of the poor—of those who were unable to obtain at their own expense, or by their own efforts, proper care in case of sickness,—but its field of work has been steadily extending, and it now has relations with the interests of almost every class of the community, and its results have greatly modified the methods of treatment of many forms of disease among the well-to-do classes, as well as among the poor.

It is largely by hospital organization and work, that skilled physicians, surgeons, and nurses are provided for the public, and in the absence of hospitals their proper and complete training is practically impossible.

Each succeeding year more people resort to hospitals and dispensaries for treatment, and this is especially the case in the United States. Forty years ago the number of hospital beds in our cities was very small in proportion to the population, when compared with the amount of such accommodation in the countries of Western Europe, and the demand for

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[Address as chairman of the Section on Hospital Care of the Sick, etc., International Congress of Charities, Correction, and Philanthropy, Chicago, Ill., 1893.]

such accommodation was also small. People did not go to hospitals if they could help it; it was believed that surgical operations and labor cases did not result so well in hospitals as they did in the homes of the people, even when these homes were very small and not specially well ordered. Hospitals were for sick paupers, and we did not have many paupers in comparison with European countries. The war of 1861—65 and the great influx of immigrants have produced many changes in public opinion upon these points.

The war taught us how to build and manage hospitals, so as to greatly lessen the evils which had been previously connected with them, and it also made the great mass of the people familiar with the appearance of and work in hospitals, as they had never been before. Not only the tens of thousands of men who were treated in the great war hospitals in those days, but the hundreds of thousands of visitors, the parents, children, sisters, and friends of these men were thus educated, and they were educated not merely by what they saw and heard, but by what they did or tried to do to help make the patients more comfortable, by the work of the Sanitary and Christian Commissions, by the formation of local associations for giving aid and relief, and by becoming accustomed to the methods and results of voluntary co-operation in matters of this kind.

Since the close of the war, the formation of training schools for nurses in many of the large hospitals, has been an additional means of interesting the public in the work, and of keeping it informed as to the progress made in securing the safety and comfort of the inmates. With the increase of knowledge about hospitals and their capabilities, has come an increased demand upon them for accommodation for persons in comfortable circumstances who are affected with diseases which can be better treated in them than in private houses; in other words, for private rooms for pay patients, especially those requiring surgical operations, or suffering from certain forms of nervous diseases; and from this class of

persons and their friends, the demand is now relatively greater in the United States than it is in Europe.

During the last thirty years the demand for free beds in the public wards has also greatly increased, owing in part to a relative increase in the number of the very poor in our large cities, and in part to the immigration of large numbers of people, accustomed in their former homes to seek public aid and hospital relief in case of sickness, and bringing with them this habit which extends to others by force of example.

The increase in free dispensary work, or out-patient relief, as it is sometimes called, has been even greater than that in free hospital beds, or in-patient relief, in our large cities; and the number of people who are not paupers who apply to these dispensaries for free treatment, although they are able to pay reasonable fees if required to do so, is becoming so large as to constitute a serious problem in hospital and dispensary management with us, as it does in London and other large European cities.

As the health of a community depends on the health of the individuals who compose it, it is evident that there may be important relations between hospital aid in all its aspects and the public health, and it is to some of these relations that I desire briefly to call your attention.

The importance of hospitals for certain forms of contagious and infectious diseases, as a means of preventing the spread of such diseases, would appear to be almost self-evident, yet very few cities in this country are provided with them. If there is a city "pest house," as it is commonly called, it is the relic of a smallpox outbreak, and is usually empty and uncared for, located in some desolate suburb, the grounds overgrown with weeds, and the building itself corresponding in appearance to the ideas to which its name naturally gives rise.

We have several papers before the Section on the subject of hospitals for infectious diseases, and it is therefore unnecessary for me to say anything about the plans and arrangements for such institutions, which will, no doubt, be fully

discussed in the section meetings; but there is one point with regard to them to which I will briefly refer, namely, the question as to whether they should, or should not, be entirely free to all persons, no matter whether they are able to pay for the accommodation provided or not. It is urged by the majority of English health officers that the isolation of a case of infectious disease in a special hospital provided by the sanitary authorities for that purpose, is not, in most cases, any special benefit to, or favor conferred upon the person so treated; that it is done, and made compulsory, for the benefit of the community and not of the individual, and that the community should, therefore, bear the cost. It appears to me that this is true with regard to necessary cost, and to that only. It is not only permissible, but desirable, that such a hospital should be able to furnish a private room, a special nurse, and other extra accommodations, when demanded, as they would be if such hospitals were made use of by well-to-do people, and the party receiving such extra service and accommodation should pay for it.

To make such hospitals really useful in preventing the spread of disease, there should be the least possible delay and formality in admitting cases. If a child, affected with scarlet fever, or diphtheria, is brought to the door, and the medical officer recognizes it to be such, it should be admitted at once without waiting to send for a permit from some official, and the general rule should be that a certificate from any competent physician that the person is suffering from such a disease as the hospital is intended for, should be a sufficient warrant for his admission.

The increasing use of hospitals and free dispensaries to which I have referred, is one of the signs of the socialistic tendency of the age, of the increasing tendency to subordinate the individual to the community in attempting to equalize the burdens and pleasures of mankind. If the process be carried a little further, we might come to something like the scheme suggested by Mr. Havelock Ellis in his recent book, entitled "The Nationalization of Health." This

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is to the effect that the hospitals of the future are not to be charitable or voluntary institutions, but are all to be under national control, to be supplied from national funds, and to be free to everyone. The country is to be covered with a network of such hospitals, each having a large medical staff, including all sorts of specialists paid by the state. Private practitioners are no longer to be relied upon for medical attendance to the public; it is supposed that they would only be consulted for minor and comparatively trivial ailments; the greater part of the work is to be done by medical officials. Private charity and individual philanthropy are no longer to be relied upon or encouraged; the whole business is to be done by machinery; health is to be equalized among the people. All hospitals are to be placed on the footing of hospitals for contagious disease, and, with their medical staffs, are to become a part of a greater national bureau for the prevention of disease. As it is to the interest of a medical officer of the army or navy to prevent, as far as possible, the occurrence of disease among the command to which he is assigned, in order that he may have as little as possible to do in the way of treatment, so it is supposed that these other medical officials will be active, zealous, and efficient agents in prescribing and enforcing state and municipal sanitation.

Two hundred and fifty years ago Sir Thomas Browne said that he counted this world not an inn but a hospital, a place, not to live, but to die in, and perhaps the plan I have outlined, when fully carried out, will make many men of his way of thinking. I do not myself think that this scheme will be carried out, but I do think that the present tendency is in that direction; that hospital aid will be more and more resorted to in coming years; that there will be an increasing demand on the part of the constituted authorities, representing the majority of the people, for state or municipal supervision of what are at present private charities, upon grounds similar to those stated by Mr. Ellis, and that it is important for us to recognize these facts and tendencies, whether we approve of them or not. I, myself, think that hospitals suppor-

ted by voluntary contributions confer quite as much benefit upon those who contribute the funds, as upon those who are treated in them. If, however, there is to be a public and official supervision of all free hospitals and dispensaries, should not these be in closer relation with, and contribute more to the public health service of the cities in which they are placed than is the case at present? Even the city hospitals, those that are supported entirely by municipal funds, do not, as a rule, have any special connection with the city health departments, but are under entirely different management. They report the deaths which occur in them, and sometimes, the cases of certain forms of contagious disease which are treated in them, but little more. As to the voluntary hospitals and dispensaries that are supported from private funds, they make the same sort of reports and nothing more. But if my view of the tendencies of the age is correct, the time is not far distant when the health officer of a city will have a daily record, not only of all deaths, but of all cases of disease treated free in any hospital or dispensary in the city, with specifications of name, age, sex, color, place of residence, nature of disease, and mode of final disposal. I need hardly comment on the value of such a record, both as an immediate emergency guide for the health officer, and as a basis for statistical investigation of the healthfulness of different parts of the city.

I have already indicated the important relations to public health held by hospitals in their function of aiding in the training of physicians and nurses, and this is a point which should be constantly borne in mind in attempts to compare the efficiency and economy of different hospitals, or of the same hospital at different times. The teaching hospitals not only do the best work in the treatment of patients, who are more carefully examined and more scrupulously cared for in them than they are in non-teaching institutions, but they furnish the doctors and nurses required by the people in their homes, and the quality of their work in this respect merits

more scrutiny on the part of the public than it has heretofore received.

No doubt it would be a new idea to our mayors and municipal authorities if they were told that they are to a considerable extent responsible for the quality of teaching and the standards for graduation in those medical schools which obtain their facilities for clinical instruction in the hospitals supported by the city; yet it is the truth, since they have it in their power to enforce almost any standard of medical education which they choose to favor.

The tendency in this country is, however, toward the regulation of standards of medical education by the state, and some curious questions of jurisdiction will arise if a state should undertake to prescribe the conditions under which instruction in practical medicine and nursing shall be given in the hospitals of its several municipalities.

At present our best medical schools are desirous of having hospitals of their own, or at all events, in which they can control the appointments of the attending and resident medical staff, since, otherwise, the selection of some of their clinical teachers may be made by those who have no interest in, or responsibility for, the work of the school. For the same reason, the establishment of a large general hospital by private endowment presents a strong inducement to the establishment of a medical school closely connected with it and under the same control; in fact, such a hospital without a medical school and nurses' training school is only doing a part of the work which is rightfully expected and demanded of such an institution.

To a limited extent this obligation to promote the public health by increasing and diffusing knowledge as to the causes, nature, and best methods of prevention or treatment of disease, rests also upon special hospitals, including those for the insane, and no such hospital can be considered as doing its complete and best work if it is not contributing to training of physicians and nurses.

With the present rapid concentration of population in

cities, the demand for hospital accommodation will steadily increase, and so also will the demand for municipal regulation of dwellings in their sanitary aspects, for increase of facilities for limiting the spread of contagious and infectious disease, and for skilled supervision of food supplies. All these things are more or less correlated, and they should be studied together.

I do not think that any millennium will thus be produced, or that nature's methods of eliminating the idle, the vicious, and the unfit by diminishing birth rates and increased death rates will be either rendered unnecessary, or done away with, by advances in medicine or in sanitation; but whether this be true or not, it is clearly the duty of those who have knowledge, means and opportunities, to investigate these matters carefully, and to do all that they can to lessen the sufferings and sorrows of those who are unable to help themselves.

WHY HELP PEOPLE WHO HAVE FAILED?

BY WARREN F. SPALDING.*

I have wished, sometimes, that I were a clergyman, and could get together an audience composed of people who hold themselves aloof from the work of relieving the defective and dependent and delinquent members of society. There are so many who say, "Why should I spend my money or my time on these useless and helpless people? Why don't they take care of themselves, as I do?"

If I had such an audience, I think I would preach from this text, "For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (I Cor. 4: 7.) Such an audience wouldn't like the text, I know, but

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it was good for the Christians at Corinth, and they were obliged to hear it when Paul's letter to them was read. I suppose some of them thought he was impertinent to call their attention to the past, and to suggest that what they supposed they had secured for themselves had really been given to them. Perhaps it was, but Paul thought it would be helpful.

I suppose that for fear of being "personal" I should preach mainly about the Corinthian Christians, who certainly had not much to boast of. Paul was obliged to remind them what a vile set they were (I Cor. 6: 9,10), before they were "washed and sanctified and justified." I shouldn't have any men and women in my audience whom I could remind of such a past, and I could express my surprise that any of those Corinthians could be "puffed up," as Paul says they were.

But I am afraid I might see, among my hearers, some man who would suggest to me the thought that there were people in the nineteenth century who needed to have pressed home upon them the question, "What hast thou that thou didst not receive?" And if I should see such a man or woman, I might be tempted to forget that these words were addressed to the Corinthians, and try to apply them to this age. There would probably be some rich man present, who started poor and had become rich—a self-made man, who had great respect for his maker, as he should have. I don't wonder that he is out of patience with men and women who have no ambition and have never succeeded in getting ahead. He can't see why the other fellow should be poor and dependent while he is rich and independent. But, perhaps I could show him. If I could, I should be doing him a kindness, and I never like to miss the doing of a kindness to any human being, even if he is rich. Perhaps I could draw a line between the things he obtained himself and the things he "received." Most likely he had a good home. I don't mean a good house, but a good home. The house may be poor and the home good. Perhaps he had a father who had principle and

character, whose life stood as a constant lesson in integrity and virtue; and a mother whose only thought was of her children; whose love for them was a constant restraint and a constant barrier to keep them from straying. Perhaps I could remind him of some day when he ran against the barriers, broke through the restraints, and acting on a sudden impulse almost wrecked his life in some single act. If so, he might remember how some kindly, loving influence brought him back, his lesson thoroughly learned, needing not to be repeated.

I might know that in his veins there flowed the blood of generations of clean, thrifty, thoughtful men and women of good character and purposes, and if I knew that, I should want to put it into the list of things he "received." Perhaps he was reared in a good neighborhood, and his father and mother picked good associates for him when he would, possibly, have preferred to play with the boys that ran away from school and robbed his neighbor's orchard. That neighborhood and that restraint which secured him good companionships were among the things which he "received."

Possibly he had religious influences in the home, and elsewhere, and his conscience was educated and stimulated by preaching and teaching, and examples of Christian living which made impressions never to be outgrown or overcome. Perhaps he had a taste for decent books, and had high purposes stirred within him by reading the lives of men who have succeeded by being loyal to principle. That taste and those books must be put into the list of things "received."

If I knew my audience, I might see some woman who had won the respect of everybody by her high character and pure life; who prided herself upon the fact that no one could criticise a single act in her career; who welcomed inspection of every detail of her history, and who, with such an experience, wondered why other women had done badly, and asked why she should help those who should have helped themselves, as she did. But it is possible that she, too, in thinking of her successful life, and of what she had done to

make it successful, would forget what she had "received"—a mind and heart untainted by hereditary evil influences, a home in which she was hedged about from temptations; the watchful, solicitous care of a mother who shielded her from every overtax upon body or mind or principle; companionships which were uplifting; attractions from above which so far overcame the law of moral gravitation that she was unconscious that there was any precipice, or any tendency to fall or leap from it to destruction.

I don't suppose I could make much impression by such suggestions. Men and women like these, who have never known the opposite, can hardly realize that there is any opposite, or that they have "received" more than some of their fellows. Possibly I might tell them of some who had received less. Here is a young man whose life is a wreck. What did he "receive?" He was born in a much better house than that in which my successful friend first saw the light. He was reared with many advantages. But he had a grandfather, and that ancestor was a drunkard—a "respectable" man of ability, who was never arrested, but whose blood was tainted and poisoned with alcohol. Every surrounding of the young man's childhood and youth was decent, but there was a fire within, which was kindled before he was born, and never went out until he went out of life. Here is another man—another wreck; the son of an estimable and honored clergyman. His father lived a life above reproach. He became a debauchee, and died as the fool dieth. His father had a brother whose life was one of unspeakable vileness. The taint came from a preceding generation, and skipping his father, developed in him. With a few such facts, perhaps I could lead my respectable hearer to thank God for clean, pure, cool blood, and to pity those who have "received" another kind.

Or I might feel like telling of fatherless and motherless boys. How many of them I have known! I have in mind two men, almost exactly alike, naturally. Both were strong, self-reliant, almost headstrong; fairly well-balanced, with

natural powers which were sure to enable them to make a mark in the world. One of them grew up in a home where he had the guidance of a practical, sensible father, and a devoted mother. I have wondered, hundreds of times, knowing his impulsiveness and the forcefulness of his life, that he became and continued a good citizen. But his father and mother did it. They managed, controlled and guided him through the period when he was liable to fly off at a tangent, until he became self-controlling and had the good sense to apply his force in the right direction. His counterpart, reared until he was a dozen years old in a home almost as good, was left fatherless and motherless soon after he reached that age. He fell into the hands of people who cared nothing for him, and did not restrain or manage him—perhaps they could not, lacking the love which adds so much to the influence of the father and mother. At fourteen he was trying to "see the world," his strength and self-reliance enabling him to care for himself. A year later he was in bad company. Who wonders? At sixteen he was arrested and sent to prison. At eighteen he was out in the world again, homeless, friendless, with nobody to give him a hand but the thieves whose acquaintance he had formed in the prison. The self-reliance which made the other man succeed, made this youth reckless, and the succeeding dozen years were spent in crime.

Perhaps this story—only one of hundreds—might not impress my successful auditor more than the following: A youth with good natural impulses, quick, bright, active, but impulsive and easily led, drifted from home when a mere youth, and two years later was behind the bars for a somewhat serious crime. Yes; he had a good father, who was anxious that his boy should do well, and tried his best to give him a good home and good influences. One thing was lacking. He needed a mother. Where was she? The father and mother could not agree, and had separated. With the mother's consent the father kept the boy, and undertook to rear him. I know nothing of the mother, save that the youth speaks

kindly of his memory of her. But she left him, and the mother who could do that must have lacked some good qualities of mind or heart, and this lack, and the lack of "mothering," resulted in the recruiting of the criminal ranks with another boy. The boy who has "received" a good mother has been richly endowed.

Of course I should also think and speak of other boys, born in hovels and dens of vice; accustomed to scenes of degradation and crime from infancy; reared in the street, with no helpful word or surrounding or influence, from the first day of consciousness. Shiftless, drunken parents; debasing companionships; entire lack of moral or religious training—what can be expected of these boys and girls? If my hearer would open his eyes and ears, he would see and hear how much he had "received" of which others had been destitute, and when he realized it, he would thank God for his father and his mother and his home. Perhaps he would have been different if they had been different.

And to the ladies who are so well satisfied with themselves, and who deserve to be, what would I say? I might tell them of girls who have had good homes, and have resisted all their good influences, obeying impulses which had their origin far back beyond the point where their responsibility began; badly arranged, unbalanced girls; girls who have been left motherless; girls who were not understood; girls who had no convictions; who thought life to be only a plaything, and amusement the only aim. Or of girls who have wrecked their lives by marriages which disappointed and soured them. Of some whose love of dress led them to theft; or whose extravagance and lack of foresight made them paupers at last. Of more who have never known what it was to be watched over and guided and guarded—who, when they came to the prison or the almshouse, were living on the same level on which they had spent their lives from infancy; who "received" almost nothing, but an evil heritage of blood and environment. If I could take off the roof of a few of the homes (?) whence these came, and give

to some of my lady hearers a glimpse of the past of some of these whom they shun, perhaps they, too, would remember what they had "received."

But how should I conclude my sermon? I don't know; for I'm not a preacher. But it seems to me that if I found that some of the men and women who were listening to me were looking as if they were beginning to understand why they differed from some of their fellow mortals, I should press home a little more earnestly the exhortation: "Thank God for what you have 'received.'" And if they seemed to be responding to this exhortation, I might suggest to them that the best way of expressing that gratitude was to try to help the men and women who have "received" less, and who, perhaps, because they have received so little, have wasted that little, strange as such improvidence may seem.

I should make this suggestion with some expectation of results, because I know of men and women who have been moved to the most devoted expenditure of themselves and their money for the helpless and hopeless by a feeling of deep gratitude for their own exemption from the weaknesses and temptations and misfortunes which have wrecked the lives of others. We may properly "thank God that we are not as other men are," if our gratitude leads us to try to make the "other men" as good as we are—or better.

I shouldn't expect to impress many in such an audience. Some of the successful men and women would probably gather around me at the close of the service, and their spokesman would say: "That's all very well, but my notion is that the best thing we can do for these wretches is to let them suffer, and die as soon as possible. They'll never be good for anything, and they've no claim on me. Why should I spend my money for them?"

I presume I shouldn't answer, because it wouldn't do any good, but if I couldn't keep still, I should say, very likely: "They won't die; a good many of them want to, and can't. And when they do die, as they will, some day, there'll be others to take their places, and many more if we don't help

these to help themselves, than if we do. But of course some ought to be exempted, and I have prepared this application for exemption. Those who sign it, and the accompanying statement and pledge, will not be asked to help other people":—

APPLICATION FOR EXEMPTION.

To Societies for the Relief of the Dependent and the Delinquent:—

I hereby request that I may be relieved from all obligation to contribute to your work, for the following-named reasons:

1. Because I have obtained many things which I never "received" from God or men.
2. Because no friend of mine has ever needed assistance, or has ever been dependent upon others for sympathy, or moral or financial assistance.
3. Because I have already done for others as much as has ever been done for me.

For the Future, I guarantee,

1. That under no possible circumstances will I ever need anybody's help, of any kind.
2. That none with whom I am connected in any of the relationships of life shall ever have any such need.
3. That when I die I will leave to my children money enough, and good influences and character enough to enable them to live independently and correctly untilthe end.
4. That I will so arrange and control the marriages of my sons and daughters, and their subsequent lives, that should any of my grandchildren be left fatherless or motherless, they will have blood so pure and tendencies so correct, that they will never go astray, and money enough to make them free from all wants and necessities.

I wonder how many, knowing what they do of human life, would be willing to claim exemption on these terms. And if they cannot make such a claim, why should they be exempted?

ANDOVER HOUSE, BOSTON.

The resident force during the past year has numbered at different times from four to seven men. The average stay of the residents from the beginning has been about eight months. The tendency has been to have men stay longer and to have—what is of great importance,—men who with their common interest in social work, are yet of different tastes and training. The varied group makes the inner life of the House both enjoyable and helpful, while in the increasing variety of things to be done, each particular talent comes into play. Those who have remained through an entire year have been able to take up a certain kind of duty, and become proficient and successful in it, or to inaugurate new schemes and carry them at least through their first and most critical stages to the time when they could be safely handed over to others. The longer stay has been of the greatest value to the residents in ways that are less obvious, in the tried and proved friendship with people in the neighborhood, in the trained instinct, resulting from experience, for knowing what to do under trying circumstances, and above all in the lively interest in the events of the life about them, and the keen sense of its humor and its gloom which come to them day by day. Those who have remained during the shorter periods had already followed lines of social study and social work before taking up their residence in the House. This year, at least, a great deal has been done owing to the help of associate workers living in other parts of the city. This assistance has been doubly grateful, because, to so large an extent, it has consisted not merely in supporting lines of work already organized, but in originating and carrying on new efforts. As now organized, the immediate work of the House does not demand a large force of helpers from without; but

[Extracts from the unpublished report of the second year's work, by Robert A. Woods, head of Andover House]

during the past winter an effort has been made, with encouraging success, to get qualified persons actively interested in different kinds of social work in the neighborhood and the district, with which it is part of the duty of the House to co-operate.

People of the neighborhood have not been called upon so frequently as to make the acquaintance commonplace, and the residents are not expected to be "visitors" in the professional sense of that term, going daily in a monotonous round from house to house. And yet a systematic plan is followed by which several groups of families that live near together, have each become the particular care of one of the residents who takes a personal interest, not only in the individuals and families, but in the little group as a group, whatever there is that may hold it together. He becomes to them adviser and helper. They learn to come to him and seek for his advice and assistance. He sees that the boys have good books to read, and he takes care in various ways that they have some wholesome and beneficial outlet for their activity. He gets the girls provided for in the same way as far as possible. Occasionally he gives a highly appreciated "party" at the House, where old and young come in together.

On the principle under which the House is carried on, no new scheme is to be introduced where some existing agency can give promise of accomplishing the object sought; and in addition to this, the House is bound to take an active interest in all local forms of effort which have positive social value. To find out these various influences, to find how best to co-operate with them, and then to co-operate as far as time, force, and the proportion of things allow, has been a policy which has been faithfully held to, and its results promise, we think, to be of real use. Unfortunately, there is not yet in the district much independent association on the part of the people themselves. The only qualification of this statement would be with regard to the secret orders, which are comparatively numerous, and with regard to the Trade

Unions, many of which meet in the South End, but are slightly identified with the district, save through their individual members. There is another form of organization consisting of small social clubs of young men, some of them demoralizing, but on the whole, rather neutral in their effect, and it is hoped that something may be done next year to federate them, and set them about some better business. The residents of the House are gradually coming to know, on good terms, a number of leaders of trades particularly represented in the South End, as well as several men of influence in the labor movement throughout this section of the country. But on the whole, though identification with the life of the people is so important an object,—or perhaps we might say, *because* it is so important an object,—the House has taken no sudden or dramatic way of seeking this identification. It has sought to bring about such a relation through a quiet development after the manner of nature.

The co-operation between the Andover House and the Denison House (the women's college settlement) has been most satisfactory. Besides mutual help in many smaller matters the two Houses have organized two public conferences. One was held at the Wells Memorial Institute upon the subject, "Trade Unions: their Methods and Aims," and was addressed by four leading trade unionists. The other in the interest of Social Christianity, was held on a Sunday evening at the First Baptist Church, and was addressed by Dr. Moxom, Miss Scudder, and Professor Tucker. Altogether, the best result of combined effort between the two settlements, was the inauguration of the plan for the South End Free Art Exhibition, and much of its success is no doubt due to the fact that the two settlements were located on the ground, and could at once bring their combined forces to bear just as often during the course of the exhibition as the situation demanded.

The work of preparing for the exhibition began early in January. A representative and energetic committee was soon organized, made up on the one hand, of artists and art

lovers, and on the other hand, of social workers. The committee was divided into three sections; one section having to do with collecting and hanging the pictures and preparing the catalogue; another with the care of all arrangements at the hall, and of all means for advertising the exhibition; the third with money matters. A petition was presented to the City Council for the use of the Ward XVI. wardroom, a large hall lighted by electricity in the most central and crowded corner of the South End.

As soon as the City Council had voted the free use of the hall for the purpose, a picture-loan blank was prepared, a circular soliciting funds was issued, and the advertising section of the committee began to send out its circulars to all the schools, churches, labor organizations, and other centres of influence throughout the southern districts of Boston. Paintings and other art objects were freely loaned from many of the best private galleries in Boston, and those subjects were most carefully selected which might appeal most strongly to the interest of common humanity. The exhibition was thrown open to the public March 13th, remaining open every day, including Sundays, from 12 o'clock, noon, to 10 o'clock in the evening, until April 9th. Early in the course of the exhibition a descriptive catalogue was issued and was sold at two cents per copy. There were in the hall all the time a certain number of competent persons, who came to enter into conversation with people, to explain the pictures to them, and in general to assist in having the exhibition fully appreciated. This feature, about which there was a certain degree of doubt in the beginning, was one of the most successful and encouraging of all. The people were quite ready to strike up an acquaintance, and were willing, and were eager to learn about the pictures. The attendance was highly gratifying. The total number of people registered for the four weeks was 42,212, making an average daily attendance of about 1,500. There were only five days on which the attendance fell below 1,000. The average number of those who came in on Sunday did not fall below

2,000, and on two Sundays it was more than 3,000. Over 4,000 catalogues were sold. A voting contest was continued throughout the exhibition to decide which picture was the popular favorite. The variety of taste was shown by the fact that nearly all the pictures received some votes. It was the common testimony of those who watched the course of the exhibition that the people showed a great deal of real interest and appreciation. For the sake of increasing the interest and making it more intelligent, art talks were given at Andover House and Denison House and elsewhere, at the South End, after which the group that had been addressed, went together, to study the pictures in the light of what had been said. Several small parties were taken to the Art Museum, and a special effort was made to induce those who enjoyed the exhibition to go oftener to the Art Museum. The total expense amounted to somewhat more than $600.00.

The particular new work introduced by the House into its immediate neighborhood, is largely carried on through clubs made up of small groups who are met in an intimate and personal way for various purposes in the way of recreation and general improvement. The original and perhaps most distinctive plan has been followed, of having the boys come a few at a time to spend an evening with one or two of the men in their own rooms, where various things are done to amuse and instruct them. Throughout the year, a certain number of boys have been in the House nearly every evening to exchange books which they take from the circulating library. During the winter the boys were taken on various outings, sometimes to places of historic interest, and again to the skating ponds. During the spring, they have been much interested in the study of natural history, making frequent trips to Franklin Park and into the country beyond, learning about flowers and insects in the intervals of sport. There are perhaps seventy-five or a hundred boys who are loosely attached to the House in one way or other, as depositors in the Stamp Savings Bank, which is always open for deposits; taking out books from the library, or coming

to special entertainments of which there have been two series during the winter for all the boys of our acquaintance in the neighborhood. There are just now twenty-five or thirty boys with whom the residents are on intimate terms. They come to the House by appointment, at least once a week, in small groups of six or eight, and they seem to enjoy very much the amusement and instruction which make up the evenings they spend at the House. This circle of boys is particularly interesting as representing the beginning of that active personal relationship between the residents and the family life of the neighborhood, which contains in it the living germ of all that should spring up out of the life and work of the University Settlement. The friendship that exists between the men of the House and these twenty-five or thirty boys, is something absolutely real, something which actually touches and affects the peculiar interests of the boys, so that they think between times about their meetings here, and talk about them at home. These boys belong to families grouped together in the little localities, each of which is particularly visited by one resident or another. We have just been having two receptions to two groups of families to which these boys belong. The families have been well represented and we believe have thoroughly enjoyed the time. We feel sure that we may count these families among our friends.

There have been three girls' clubs, a mothers' meeting, and kindergarten at the House throughout the winter. The Tuesday night club has been made up of a dozen girls from fourteen to sixteen years old. The first part of the evening is spent in some sort of useful work; sewing, knitting, or crocheting, interspersed with reading or conversation. The second part is given up to games, singing, and dancing. On Wednesday evening a class of young women have a meeting at the House. For part of the winter, the evening was mainly spent in the careful reading of some good literature. During the latter part of the winter, they have been engaged in making garments for some needy people of their acquaintance, some one reading to them as they sewed. On Satur-

day afternoon a club of fifteen or twenty girls has met, with the same plan as pursued on Tuesday night. The girls have made a quilt which they are to give to someone,—to be found out by themselves,—who stands in the most need of it. They have made scrap-books filled with picture cards, and have colored with crayon the outline engravings prepared by Prang for that purpose. These somewhat serious pursuits have been followed every afternoon by music and recreation. The members of these three clubs have been visited in their own homes, and have had special entertainments at the House, besides outings of various kinds. During the last few months a kitchen garden has been successfully begun, including ten or twelve girls from eight to ten years old. The club for little children, which has met on Friday afternoons, has been very interesting and successful. There are twenty-five small boys and girls on the list, and the time is taken up with picture books, games, kindergarten exercises, marching and other things. This club like the rest, has its occasional marked events in the way of an entertainment or a picnic. A meeting for mothers has been carried on through the latter part of the winter by ladies. The mothers have brought their sewing with them, and sometimes their babies, and a cup of tea has added a touch of warmth to the work and conversation.

It is now somewhat more than a year since the Emerson Club, composed of young men and women, present and past students at the Evening High School, began its meetings at the House. An organization had been effected before the club began its meetings here, but the membership has grown largely, and the interest and success of the meetings has steadily increased. Through the six winter months, while the Evening High School was in session, the club met but once a month, but since the close of the school in March, the club has met every week, the attendance being from twenty-five to forty. At the monthly meetings the time was taken up with essays and discussions upon literary subjects. It is probable that next year, the beginning, thus made, will

lead into some lines of regular study on the part of certain groups in the clubs, while the larger meetings will continue in some such way as has been followed during the past winter. A large proportion of the members of the club live at the South End, but some of them come from distant parts of Boston.

As to undertaking definitely religious work, our attitude has been the same as with regard to every other kind of helpful effort, that is, it is our aim to work here as far as possible, by co-operation with existing agencies, rather than by inaugurating entirely new enterprises. Andover House, as such, does not attempt to do the work of a church any more than it attempts to do the work of a charity board. To both of these kinds of work already organized in the district, it gives its hearty sympathy and co-operation.

It has been by no means lost sight of during the year, that men come to the Andover House to study as they work, and to work as they study. It has been found constantly tha work among the people, brings with it not only an illumination as to the people's life, but as to one's own life. One is shifted almost unwittingly into a new point of view, from which, we cannot doubt, the various affairs of human existence are more clearly and truly understood, and from which, as a point of departure for action, one can move with a far clearer insight, a far deeper human feeling. But, besides the various points of working class life which have been touched and learned about through the particular social work of the House, the residents have followed out closely and systematically, certain lines of investigation into social conditions. One has observed carefully the various forms of popular amusement which fill up so much of the leisure time of the working people, and to so great a degree give quality to their lives. Another has sought to find exactly what the supply is of churches and church workers in those sections of the city where the working classes have their homes, and with the hope also of getting some sense of the social value of the church's activity among the poorer people of the city. An-

other has undertaken thorough investigation of the cheap lodging houses of Boston, which are to so large an extent a new and unknown land to the social student, except that it is well known that they are the resort and the breeding place of pauperism and crime. This investigation will be continued through another year, and the result will be a brochure which will be, we feel sure, a distinct contribution to social science.

The settlement movement is making encouraging progress in American cities. Besides the four in Boston, there are three in New York, two in Philadelphia, and two in Chicago, with immediate prospect of others. Active steps for the establishment of settlements are being taken in Baltimore and Pittsburg; and a plan for a settlement is being seriously considered in San Francisco.

DOMESTIC VIRTUES AND DEVOTION TO THE WORKSHOPS.

Ladies and Gentlemen: The task imposed on the writer of this report of presenting to you the candidates for the prizes which you founded a year since as a reward for domestic virtue and devotion to the workshop, and also that which rests on the committee awarding them, is not as simple in reality, or as satisfactory in its results, as it might at first appear. It is necessary, in fact, to consider both features of the award, and to do that, not only must the private life of the competitors be studied, but their relations with their employers and their comrades. Such an examination leads you from the family hearth to the work bench, and it opens an inquiry as to the workman and his antecedents. The length of his service leads to an inquiry about the shop itself, the conditions under which the work is done, the efforts, which, outside of

[A report by M. Welche, at the annual reunion of the Societé d' Economie Sociale, on the prizes awarded to honor domestic virtues and devotion to the workshop.]

wages, are made by the heads of shops to add to the means of existence, and to furnish assistance in those vicissitudes which may happen to any one in life.

The latter study is not less interesting than the first, and it is quite as fruitful in valuable teaching. On the one hand, a visit to the home or the rooms of the workman brings up a lively emotion in the heart, when one sees among those who live humbly and oftentimes wretchedly by the work of their hands, the restraint of their desires, the honesty of their conduct, the confidence between man and wife, the devotion to the children, and the constant care for the future; on the other hand, the workshop shows you a sincere, deep care, on the part of the employers for the well-being of those under them, a great desire to relieve them in sickness, a praiseworthy eagerness to create or encourage, so far as may be consistent with the prosperity of that industry, societies for the formation of habits of economy. This conclusion is based on facts. It is confirmed in addition by the testimony of the workmen themselves. I hasten to announce it at the very outset of my report, so that you may contrast this reassuring picture with the heated declamations of the men, who have daily, for a long, long time, devoted themelves to inflaming the passions of the workmen against capital and the oppression of the employer.

It is in such workshops, which it would well repay you to visit in the course of this session, that we have discovered the two families who combine claims more than enough to deserve your votes.

The first name is that of a workman, become after 46 years of good and faithful service, overseer in a perfumery establishment, which bears still the name of the founder of the business, M. Gellé.

The factory is situated at Levallois-Perret, at No. 149 Rue du Bois. It was founded in 1826 by M. Gellé, and it is today controlled by his son-in-law, M. Lecaron, and by the two sons of the latter. It has enjoyed an existence therefore of 67 years, under the same proprietors, who employ only

their own capital in the business. The prosperity of the house has not ceased to advance. In the years from 1876—1892 the amount of sales has increased from 2,190,500 fr. to 4,500,000 fr.

French perfumery has such an unquestioned superiority, that a large market is open to it abroad. There is an enormous export of French perfumes, especially to the countries of the East. The house of Gellé employs about three hundred people. The men are in the minority. About 58 are employed in the distilleries, for carpentry work on the packing cases, in the laboratory, and in the storerooms. The grinding and mixture of materials used in the preparation of cosmetics and soaps are done by ingenious machines, some of which are the invention of one of the sons of M. Lecaron. Many of the preparations are made by mechanical means. Women to the number of 243 are employed in giving the last touch to the product, in pouring it into elegant little bottles, in covering the stoppers with delicate envelopes of fine paper, (some of which is made in Japan for the purpose), in affixing attractive labels, and in arranging them in little cases for their several destinations.

The work is not rough or exhausting for the men or the women. It needs above all quickness and neatness. The dress of the workmen in the shop is therefore of an unusual kind, and of a comparative elegance, so that it gives an air of gaiety to the scene. The number of the men and women who have been a long time in the house of Gellé is considerable. Grandmothers and grandchildren work side by side, and such length of service makes a relation between workmen and employer so cordial as to strike an observer. One feels that there exists between both parties a confidence which is full of affection. One understands that he is surrounded by people who have a desire to render the most service possible to each other. The factory of the house of Gellé has one very special characteristic which might almost entitle it to be called a "family institution." The workmen know three generations of employers · the latter take an interest in the

children and the grandchildren of the original employees of the factory; and we need not be astonished at an absence of formality in the tie which unites them. There are no contracts, not even is there a written engagement. Admission to the factory is sought by numerous applicants, waiting patiently for their turn.

The house has established no relief funds; the very nature of thework itself, in which one may continue even up to old age, assures to the workman his salary and its constant increase; he lays by, then, his own relief fund and his savings for the future; and he consults his employer in the matter. But after twenty years of service the firm adds to these personal savings a relieving pension, proportioned to the age and circumstances of the work people. Such a pension is always regarded as just, and accepted with gratitude. In cases of sickness, accident, or other temporary disabilities, though no definite provision is made, yet assistance is given, and wages are sometimes paid. The spirit is that of a family, and the peace of the workshop has never been broken.

Among so many faithful servants, animated by the same spirit, the task of your commission was not an easy one. The difficulty was not to find a candidate, but to choose one from among so many who seemed to be of equal merit. One of these, however, has received our votes, because of the exceptional duration of his service and the unanimous testimony of his comrades.

Pierre Hyppolite Goussard, born Nov. 20, 1817, was married shortly after his release from military service to Françoise Henriette Blondeau. Both entered the service of the house of Gellé November 4, 1846, one as workman, the other as seamstress. They are still there to-day; the husband has passed through all grades of employment, and is now superintendent. He has two children; a boy who works in a neighboring factory, and a girl who assists her mother in charge of the linen in the house of Lecaron. This daughter is married and has also two children. For forty-six years, then, the parents have been in the service of this establish-

ment, and their employers, to reward their integrity and fidelity, have lodged the entire family, children and grandchildren, in a house which they own. This example of devotion to employers and of gratitude to workmen, is equally creditable to both parties; and you could not bestow one of your prizes better than by giving it to the Goussard family. This medal would become an heirloom in the family, and would perpetuate the honor which is conferred on it to-day.

We must transport you to an entirely different quarter to continue our investigations. At the extreme end of the Faubourg Sainte Antoine, in a population composed mainly of furniture-workers and railway employees of the Compagnie de Paris à Lyon et la Mediterranée, we found our second laureate. During the last forty years an entire new city has been built up between the Faubourg de Sainte Antoine and the markets of Bercy and La Seine. Here one is struck with the number of establishments, religious and secular, founded in aid of the working population and to assist in the education of the children. There are day-nurseries, asylums and schools, workshops, orphanages, houses of refuge, hospitals and dispensaries. Charity seems to have endeavored to anticipate and to satisfy the needs of the neighborhood as far as possible. We cannot resist the desire to make you acquainted with the rapid development of one of these institutions, and the variety of the assistance which it offers to the neighboring families.

After the well-known cholera epidemic of 1848—9, a woman of Narbonne, much affected by the number of orphans left by the plague, hired a small and modest house, and gathered there as many of these abandoned waifs as she could. She entrusted this orphanage to the care of the Sisters of St. Vincent de Paul. From time to time the institution added to itself a school, a dispensary, and a home for young girls. It bought land enough on which to erect the necessary buildings and to provide within its enclosure, the walks, gardens and playgrounds necessary for the development of all this young life. In 1870, Mgr. Darboy, becoming interested in

the institution, enabled the Sisters to complete their system of practical instruction by providing a workshop, at a cost of $1,500. With these modest resources, the worthy Sisters began their work. To-day they can accommodate more than 200 girls, who serve a complete apprenticeship in the trade which they choose. They remain here till they have found a situation, which is generally procured for them by the Sisters.

It was not enough for the Sisters to interest themselves in the young girls; the neighbors begged of them to do something for the boys. One of the Sisters had a remarkable talent for designing. So a school of ornamental designing was established for the children of the furniture workers; it was open in the evening and enrolled more than 150 pupils. When the boys began their apprenticeship, they still kept up the habit of seeking advice and encouragement from those who had furnished them with the means of becoming artisans. Every Sunday a large number of them gather in a commodious hall, well lighted and warmed, and adjoining the chapel. They listen to an address made by one of the parish priests. They finish the day with sports and games. In the "Orphanage de la Providence" are 2,000 pupils, ranging from 6 to 20 years of age. Of these 400 are boarders. The staff consists of 36 Sisters of Charity.

The cost of maintaining all these institutions, although large, was easily met. The city of Paris took on itself the burden of providing the asylums, and the schools. Public charity ,defrayed the cost of the dispensary. Without a great deal of difficulty the whole expense was met until one day that insane craze for secularization came over the municipal administration. Then the subsidies were withdrawn and in a few days the income had dwindled down to some 30,000 francs. Besides this, the school of design which was a free school, was closed under some protest that the Sisters were not to give useful instruction. Then the donations fell off, and the dispensary was closed. Drugs and herbs were thrown into the river, and the sick poor of the neighbor-

hood were deprived of the free aid to which they had become accustomed.

The good Sisters were not cast down by the disaster. They did not surrender a single one of their pupils, or apprentices. With a perfectly serene faith, they trusted in God's providence, and assured their anxious friends, "God will provide." And God did provide. The daily income furnished just the barest necessities, and when the arrears became alarming, an unexpected generosity invariably set matters all right again. Where did it come from? Often from an unknown source. He, to whom all hearts are open can alone say. The mysterious confidence of the Sisters was not misplaced.

The Lyons and Mediterranean railway employs at its principal station a very large number of people. Some of the children of these people are brought up in the Maison de la Providence. The company pays an annual contribution for their admission. But its places are so few for the number of applicants, that for some years, the company has itself opened a workshop in Charenton street, and while putting it under the charge of the Sisters, has reserved it for the benefit of the families of its employees. In a large room, well ventilated, 50 young girls are taught different branches of cutlery, embroidery, sewing, raising of flowers, etc. When the term is ended, the Sisters endeavor to get places for the pupils, and arrange the questions of work and wages for them. By these means the pupils are spared a good deal of the fatigue of wandering about and are guarded from the dangers of a great city.

It is a wise innovation in the workshop, that not only are young girls admitted, but also the wives of the workmen who are anxious to make up for certain deficiences of their early education. Here they may learn to cook, and even more important still, they learn to keep in repair the clothing of the family. In the room where these apprentices work, we met Anastasie Moulin, of whom we wish to give you a particular account.

Anastasie is the daughter of an old workman in the Lyons and Mediterranean railroad, named Louis-Nicolas Moulin. After he had finished his military service, about 31 years ago, he married and was taken into the shops for small repairs, at a salary of about 75 cents a day. His wife, Anna Elie, was a washwoman, and very strong. She spared n ing to help her husband keep the household expenses within the scanty income. When her first child was born, in order to keep some kind of work, she went out as a nurse. The poor little baby died and then the mother reproached herself bitterly for having neglected it. She promised herself that in the event of a second, she would nurse it herself. She kept her word and has brought up ten children, of which six are living today—five girls and a boy. The burden was heavy, and doubtless she would have overtaxed her strength if she had not had in her oldest daughter a helper who, at an early age, took charge of her sisters and brother, and became a foster mother to them. Three of the sisters engage in washing, today working beside their mother. The fourth at fifteen years of age finished her training at the workshop, and is there now as assistant foreman. The last born is a boy of 13 years of age, who after his First Communion has been entered at the Brother's School in order to finish his studies and obtain a diploma.

The early years of the Moulins were very hard, while all depended on the earnings of the parents. Little by little, however, the little ones began to do their part. Moulin had his wages raised from 75 cents a day to $1.15, and the earnings of the children increased, and it was possible to lay by some savings. The oldest girl was wonderfully industrious and it seemed as though prosperity had begun to shine upon them. Then Moulin, after 24 years of service, was stricken down with a long and painful illness, which left him so weak that it was impossible for him to go back to the railroad. This calamity came at the time when Anastasie, thinking the future of her family was secure, had determined on taking the veil. She talked the matter over with the Sisters of the

convent and told them the whole story. Then fortified by their advice, she did not hestitate to put her duty as a daughter above her own inclinations, and to remain in the house where there was such a need for her.

It is a pleasure to see this home where everything breathes of unity and fidelity and diligence. The house is situated on the Rue de Wattigues, and looks out on the valley which separates Reuilly de la Seine. The view embraces a large tract of country formerly cultivated, but now occupied by large buildings. On one side of the common room of the apartment is the bed room of the parents, and the little room of the oldest sister, white and clean as the cell of a nun, and on the other side is the sleeping room, containing the beds of the four sisters, and a little closet, which is occupied by the son. Everything sparkles with neatness. The family is happy and has its joys in common, seldom rising to anything beyond lectures and a walk. The girls have never been to the theatre. The father has never been seen at the *carbaret*. The pride of the house is the youngest child, the pupil of the Brothers, on whom all the hopes of the family depend. In a year, or at the most two, he will finish. They have brilliant dreams for his future. The Lyons Railroad Co. gives the preference to the children of its workmen, and if he offers himself to the Company he will be admitted. The boy has already been brought to the attention of the Company, and he is known to inherit the precept and example of his father. The choice of his career will however rest in his own hands.

Whatever it may be, he will succeed, you may be certain of that. And while they wait for the good fortune that is to come, let them receive the testimony of your regard, which you give heartily, when you award to them a prize so richly deserved. This medal which is awarded as a memento of the regard in which you hold these people, bears the name of the oldest girl, who has put her sense of duty above even her desire for a life of self denial.

I shall not have finished my task, if I do not tell you

something about the conditions of work for the Lyons and Mediterranean Railroad Co., in the same way as I described the employ of the Maison de Gellé. It is well to disprove the assertion so commonly made, that corporations are devoid of all sentiment of justice, and of interest in the well being of their servants.

It would be well worth the trouble of making a journey to see how the Company has multiplied the means of rendering aid to its servants. Both the number and the variety of its benevolent institutions is surprising. It has schools, orphanages, workrooms for children, cheap lodging houses and restaurants for families. Outside of salary, special efforts have been made to render personal aid for the present and the future. There are retiring pensions, there is medical service and sick benefits. I wish to call your attention to a recent, and less known effort, which well illustrates the spirit of the Company. It allows aid to families in which the number of children is more than three, and also where the children of deceased relatives or friends are taken into the family and are treated as a part of it. That is a truly just and humane spirit. It keeps the family together, and develops that feeling of solidarity which is not absent even among the poorest.

These public spirited measures involve great sacrifices on the part of the Company. But they are not made the subject of debate or controversy.

In the report presented to the general meeting of the stockholders of the Company for 1891, the director, M. Noblenaire, proposed an increase in the appropriation made by the Company toward the retiring pension for its servants. He had been struck by the inadequacy of that pension, and accordingly proposed that the Company should donate 8 instead of 6 per cent. toward it, while the 4 per cent., reserved from the wages of the Company, should remain the same. This appropriation, together with another for the employees who do not come under its conditions, involves an annual outlay of 11 millions of francs. This sum is one-

fourth of the total dividend of the Company, and one fifth of the net receipts. This was not done at the instance of the board of management who are in a certain way interested along with the employees, but at the instance of the stockholder, the capitalist, who is charged with being so selfish. It was capital which recognized the justice of the demand, and unanimously awarded it.

This is not an isolated instance. The more you examine into the relations between the workingmen and their employers, the more facts of this kind you will have to report. You will become convinced that it is the interest, as well as the duty of capital to labor, to attach the workmen as much as possible to the employer, and to provide not only sufficient wages, but also all the assistance that is good for the workman himself.

It would be well for those who reason about social questions, if these facts were better understood.

People are open to the influence of the ideas in vogue. Each man feels a sort of instinctive socialism develop in him. It is of many different kinds, and it is found in all classes. The most formidable is, to be sure, the state socialist, who would prepare for the new civilization by overturning society and by loading down the nation with a debt that would be crushing. In the midst of such a discord and clamor of tongues, it is well to listen to those who live among the workmen and who have charge of work, for they alone are acquainted with the conditions of life in the several industries.

We must beware of illusions, even the most magnanimous, and above everything else, seek to be real. We must distrust the seductions of eloquence, and the smart quotations which seem to contradict the sober judgments of those who have made a study of the social question. The Encyclical on the condition of the laborer ought to be studied as a whole, and not in chosen extracts adapted for the use of an essay. Every one will find then his line marked out for him, if he is willing to find not only his rights confirmed to

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him, but also his duty pointed out. The voice of the Holy Father has condemned Socialism, no matter under what guise it may hide itself. He has condemned revolution and violence. He has affirmed the rights of property. At the same time with the tenderness of feeling, and austerity of the words which belong to the vicar of Christ, he has reminded men of the obligations toward their disinherited brothers, which must be respected. The words of the Head of the Church are the words of love, of concord and of peace. They are a strong reminder of the duty of charity. They teach and command only what the Gospel teaches, and the Decalogue commands. That teaching and those exhortations are enough, if they are obeyed, and make amends for the defects of human laws which have but a slight hold on the conscience.

TO THE LIBERTY OF THE HAWAIIANS.

BY HENRY C. CARTER.

Hawaii, now thou liest in the dust,
Struck down by those to whom thou ne'er didst wrong;
Mute is thy pleasant voice, thy happy song,
Forever gone thy confidence and trust!
Alas! that greed and an unholy lust
For power and place, have turned their hearts to stone,
Whose fathers taught a mercy never shown
By these unworthy sons. But God is just,
And come at last the day of judgment must,
When force shall yield to right, and wrong shall quake,
And with black wings his croaking leave shall take,
While justice, to whose sword long clung the rust,
Her brightened blade, Hawaii, through thy foes shall thrust.

1893.

FUNDAMENTAL PRINCIPLES OF CRIMINOLOGY.

BY ARTHUR MACDONALD.*

The relation of criminality to the other forms of pathological and abnormal humanity is one of degree. If we represent the highest degree, as crime, by A^6, A^5, say, would stand for insane criminality, and A^4 for alcoholism, perhaps, A for pauperism, A^2 for those weak forms of humanity that charity treats more especially, and A for the idea of wrong in general, particularly in its lightest forms. Thus, crime is the most exaggerated form of wrong; but these forms are all one in essence. A drop of water is as much water as is an ocean.

It is difficult to draw a distinct line between these different forms of wrong. This will become evident from the fact that they are dovetailed one into the other. Thus, when cross-questioning criminals, one often feels that not only are their minds weak and wavering, but that they border close on insanity. The same feeling arises after an examination of confirmed paupers. Here alcoholism is one of the main causes; the individual, on account of his intemperate habits, finds difficulty in obtaining employment, and this forced idleness gradually, from repetition, develops into a confirmed habit. Pauperism may be, in some cases, hereditary, but it is too often overlooked that the children of paupers can acquire all such habits from their parents, and so it can be carried from one generation to another, without resorting to heredity as a cause, which is too often a name to cover up our ignorance of all the early conditions. The extent to which alcoholism is involved in all forms of humanitarian pathology is well known; it is often indirectly as well as directly the cause of leading the young into crime; the in-

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temperate father makes himself a pest in his own home; the children remain out all night through fear; this habit leads to running away for a longer time. Although not thieves, the children are compelled to steal, or to beg, in order to live; and thus many become confirmed criminals or paupers, or both. The great evil about alcoholism is that it too often injures those around, who are of much more value than the alcoholic himself. It makes itself felt indirectly and directly in our hospitals, insane asylums, orphan asylums, and charitable institutions in general. However low the trade of the prostitute may be, alcohol is her greatest physical enemy.

As just indicated, some of the lesser degrees of abnormal and pathological humanity may be considered under the head of charitological. These are represented by the different kinds of benevolent institutions, such as asylums for the insane and feeble-minded, for the inebriate; hospitals, homes for the deaf, dumb, and blind, for the aged and orphans, etc.; and institutions for defectives of whatever nature.

It is evident, however, that the term charitological may not only be applied to what is pathological or abnormal, but also to that which is physiological or normal. Thus it can refer to institutions of quite a different order, but yet none the less charitable in nature. We refer, of course, to educational institutions, the majority of which are a gift to the public, and especially to those who attend them. It is obvious enough that every student is, in some measure, a charity student from the well-known fact that the tuition money in most cases pays a very small part of the expenses.

Now, no distinct line can be drawn between penal and reformatory institutions, and between reformatory and educational institutions; it is, again, a question of degree. But, in saying this, it is not meant that difference in degree is of little consequence. On the contrary, it is very important to distinguish between penal, reformatory, and educational for practical reasons, as in the classification of prisoners, not all of whom are criminals. In a sense, all education should be reformatory.

But it may be asked, where can a subject end? It goes without saying that divisions are more or less arbitrary, if we are seeking reality, for things are together, and the more we look into the world the more we find it to be an *organic mechanism of absolute relativity*. Most human beings who are abnormal or defective in any way are much more alike than unlike normal individuals; and hence, in the thorough study of any single individual (microcosmic mechanism), distinct lines are more for convenience. Thus the difficulties of distinguishing between health and disease, sanity and insanity, vegetable and animal, are familiar. Whatever may be said from the educational point of view about abnormal cases is generally true, with few modifications, of the normal. Education and pedagogy are thus to be included to some extent in a comprehensive charitological system.

But although the distinct separation of one wrong from another is not easy, yet the decision as to the highest form of wrong may not be so difficult. This form consists, without doubt, in the act of depriving another of his existence; no act could be more radical; the least that could be said of anyone is that he does not exist. The desire for existence is the deepest instinct in nature; not only in the lower forms of nature, but anthropologically considered, this feeling manifests itself in the highest aspirations of races. In mythology, religion, and theology, the great fact is existence hereafter, and in philosophy it has gone so far as preëxistence of the soul. Perhaps the deepest experience we have of non-existence is in the loss of an intimate friend, when we say so truly that part of our existence has gone from us. It is death which makes existence tragic.

Now, the degrees of wrong may be expressed in a general way in terms of existence; that is, in depriving another of any of his rights we are taking from him some of his existence, for existence is qualitative as well as temporal; that is, it includes everything that gives to life content.

Thus, in this sense, a man of forty may have had more existence than another at eighty where the former's life has

been broader, richer in experience and thought, and more valuable to others.

We may say in general that the existence of a person is beneficial or injurious in that degree in which it is beneficial or injurious to the community or humanity. This statement is based upon the truism that the whole is more than any of its parts.

The degrees of wrong, therefore, should depend upon the degree of danger or injury (moral, intellectual, physical, or financial) which a thought, feeling, willing, or action brings to the community.

This same principle should be applied to degrees of exaggerated wrong or crime.

But it may be said, should not the degree of freedom or of personal guilt be the main basis for the punishment of the criminal? The force of this objection is evident; historically, the idea of freedom has been the basis of criminal law; it has also been sanctioned by the experience of the race; and although no claim is made of carrying it into practice without serious difficulties in the way of strict justice (difficulties inevitable to any system), yet it has not only been an invaluable service, but a necessity to humanity. This is not only true on criminal lines, but this idea has been the conscious basis of our highest moral ideas.

But at the same time it must be admitted that the exaggeration of the idea of freedom has been one of the main causes of vengeance, which has left its traces in blood, fire, martyrdom, and dungeon; and though at present vengeance seldom takes such extreme forms, yet it is far from extinct. On moral and on biblical grounds, as far as human beings are concerned, vengeance can find little support; an example of its impracticability is the fact that some of the best prison wardens never punish a man until some time after the offense, so that there may be no feeling on the part of either that it is an expression of vengeance. The offender is generally reasoned with kindly, but firmly, and told that he must be punished, otherwise the good discipline of the prison could

not be maintained, which means that he is punished for the good of others. With few exceptions, a revengeful tone or manner toward the prisoner (the same is true outside of prison) always does harm, for it stirs up similar feelings in the prisoner, which are often the cause of his bad behavior and crime, and need no development. Kindness with firmness is the desirable combination. Vengeance produces vengeance.

But, taking the deterministic view of the world, the highest morality is possible. One proof is that some fatalists are rigidly moral. A psychological analysis will show that persons who are loved and esteemed are those whose very nature is to do good—that is, they would not and could not see a fellow-being suffer; that is, from the necessity of their nature, they were from infancy of a kind disposition. We admire the sturdy nature who, by long struggle, has reached the moral goal; but we cannot love him always. He is not always of a kind disposition; this is not a necessity of his nature. As the expression goes, "There are very good people with whom the Lord himself could not live."

Is it not the spontaneity of a kind act that gives it its beauty, where there is no calculating, no reasoning, no weighing in the balance, no choice? The grace of morality is in its naturalness. But go still further. Do we like a good apple more and a bad apple less because they are necessarily good or bad? And if we admitted that every thought, feeling, willing, and acting of men were as necessary as the law of gravity, would we like honest men less and liars more? True, we might at first modify our estimation of some men, but it would be in the direction of better feeling towards all men.

But, whatever one's personal convictions may be, questions of the freedom of the will and the like must be set aside, not because they are not important, but simply because enough is not known regarding the exact conditions (psychological and physiological) under which we act and think. If we were obliged to withhold action in the case of any criminal

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for the reason that we did not know whether the will is free or not (allowing for all misconceptions as to this whole question), the community would be wholly unprotected. If a tiger were loose in the streets, the first question would not be whether he was guilty or not. We should imprison the criminal, *first of all, because he is dangerous to the community.*

But if it be asked, how there can be responsibility without freedom? the answer is that there is at least the feeling of responsibility in cases where there is little or no freedom; that is, there is sometimes no proportion between the feeling of responsibility and the amount of responsibility afterwards shown. The main difficulty, however, is that in our present state of knowledge it is impossible to know whether this very feeling of responsibility or of freedom is not itself necessarily caused either psychologically or physiologically, or both. If we admit that we are compelled to believe we are free (as some indeterminists seem to claim), we deny freedom in this very statement. Another obvious and practical ground for our ignorance as to this point is the fact that, although for generations the best and greatest minds have not failed to give it their attention, yet up to the present time the question remains *sub judice.* If we carried out practically the theory of freedom, we should have to punish some of the greatest criminals the least, since, from their coarse organization and lack of moral sense, their responsibility would be very small.

There is no objection to speaking of freedom in the sense that a man as an individual may be free in regard to his surroundings and can influence those around him, as is the case in strong characters which can be independent of their outward environment, and so act freely. But to say that within the man himself, within his character or personality (body and mind), there is freedom, is going entirely beyond our knowledge, for there is little or nothing demonstrated concerning the workings or relations of brain and mind.

Dr. Paul Carus well expresses a similar idea when he

says: "A free man, let us say an artist, full of an idea, executes his work without any compulsion; he works of his own free will. His actions are determined by a motive of his own, not by foreign pressure. Therefore, we call him free."

A scientific ethics must regard the question of freedom as an unsettled problem. Any ethics would be unethical in taking as one of its bases so debatable a question.

Our general, sociological, ethical principle (as above stated) is *that the idea of wrong depends upon the moral, intellectual, physical, and financial danger or injury which a thought, feeling, willing, or acting brings to humanity.*

But, accepting this principle, the important question is, just what are these thoughts, feelings, willings, and actions, and by what method are they to be determined? The first part of this question, on account of the narrow and limited knowledge at present in those lines, can be answered only very imperfectly, if at all. As to the method, that of science seems to us the only one that can eventually be satisfactory. By the application of the scientific method is meant that all facts, especially psychological (sociological, historical, etc.), physiological, and pathological, must form the basis of investigation. Psychological facts that can be scientifically determined, as affecting humanity, beneficially or not, are comparatively few in number. Physiologically, more facts can be determined as to their effect on humanity. But it is preëminently in the field of pathology that definite scientific results can be acquired. As to the difficulty of investigating psycho-ethical effects, it may be said physiological psychology and psycho-physics have not as yet furnished a sufficient number of scientific facts.

By the scientific application of chemistry, clinical and experimental medicine, with vivisection, to physiology, many truths of ethical importance to humanity are made known. But there is much here to be desired; for example, what is said about questions of diet and ways of living in general is scientifically far from satisfactory. The development of pathology in medicine has been without precedent. Its di-

rect ethical value to humanity is already very great; but the outlook into the future is still greater. It is only necessary to mention the discovery of the cholera and tuberculosis germs (a *conditio sine qua non* of their prevention). Immunity in the case of the latter would be one of the greatest benefactions yet known to the race. Medicine can be said to be the study of the future, especially in the scientific and prophylactic sense. It is to experimental medicine that scientific ethics will look for many of its basal facts.

In emphasizing the scientific method as the most important it is not intended to exclude others. The *a priori* method has been of inestimable value to philosophy, ethics, and theology, and to science itself in the forming of hypotheses and theories, which are often necessary anticipations of truth, to be verified afterwards. The *a priori* method is related to the *a posteriori* method as the sails to the ballast of the boat; the more philosophy, the better, provided there are a sufficient number of facts; otherwise there is danger of upsetting the craft.

The present office of ethics is, as far as the facts will allow, to suggest methods of conduct to follow and ideals to hold that will bring humanity into a more moral, physiological, and normal state, enabling each individual to live more in harmony with nature's laws. Such an applied ethics must study especially the phenomena manifested in the different forms of pathological humanity and draw its conclusions from the facts thus gathered.

But there are many scientists who look with suspicion upon the introduction of philosophical thought and methods into their field. We may call them pure scientists; that is to say, those who believe that the term scientific truth should be applied only to that form of truth which can be directly verified by facts accessible to all. Yet from this point of view the arrangement, classification, formation of hypotheses and theories, or philosophical conclusions are not necessarily illegitimate, provided those processes are clearly distinguished from each other and rigidly separated from the facts.

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Perhaps the study which, more than all others, will contribute towards a scientific ethics is criminology, the subject matter of which touches the popular mind very closely, owing, in a great measure, to the influence of the press; and though this has its dangers, yet it is the duty of this, as of every science, to make its principles and conclusions as clear as possible to the public, since in the end such questions vitally concern them.

Crime can be said, in a certain sense, to be nature's experiment on humanity. If a nerve of a normal organism is cut, the organs in which irregularities are produced are those which the nerve controls. In this way the office of a nerve in the normal state may be discovered. The criminal is, so to speak, the severed nerve of society, and the study of him is a practical way (though indirect) of studying normal men. And since the criminal is seven-eighths like other men, such a study is, in addition, a direct inquiry into normal humanity.

The relation also of criminology to society and to sociological questions is already intimate, and may in the future become closer. Just what crime is at present depends more upon time, location, race, country, nationality, and even the state in which one resides. But notwithstanding the extreme relativity of the idea of crime, there are some things in our present social life that are questionable. A young girl of independence, but near poverty, tries to earn her own living at $3 a week, and if, having natural desires for a few comforts and some taste for her personal appearance, she finally, through pressure, oversteps the bound, society, which permits this condition of things, immediately ostracizes her It borders on criminality that a widow works fifteen hours a day in a room in which she lives, making trousers at 10 cents a pair, out of which she and her family must live, until they gradually run down toward death from want of sufficient nutrition, fresh air, and any comfort. It is criminally questionable to leave stoves in cars, so that if the passenger is not seriously injured, but only wedged in, he will have

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the additional chances of burning to death. It has been a general truth, and in some cases is still, that so many persons must perish by fire before private individuals will furnish fire escapes to protect their own patrons. It is a fact that over five thousand people are killed yearly in the United States at railroad grade crossings, most of whose lives could have been spared had either the road or the railroad passed either one over the other. But it is said that such improvements would involve an enormous expense; that is, practically, to admit the extra money required is of more consequence than the five thousand human lives. And yet, strange as it may seem, if a brutal murderer is to lose his life, and there is the least doubt as to his premeditation, a large part of the community is often aroused into moral excitement, if not indignation, while the innocently murdered railroad passenger excites little more than a murmur.

There is, perhaps, no subject upon which the public conscience is more tender than the treatment of the criminal.

Psychologically, the explanation is simple, for the public have been educated gradually to feel the misfortunes and sufferings of the criminal; it is also easier to realize, since the thought is confined generally to one personality at a time. But if the public could all be eye-witnesses to a few of our most brutal railway accidents, the consciousness gained might be developed into conscientiousness in the division of their sympathies. But this feeling, however paradoxical, is a sincere, though sometimes morbid, expression of unselfish humanitarianism; for the underlying impulses are of the most ethical order, and overcultivation is a safer error than undercultivation. The moral climax of this feeling was reached when the Founder of Christianity was placed between two thieves.

SAINTS AND SINNERS.

BY LUCIA T. AMES.

"I think she is a perfect heroine," said Ada. "To think of her living, and gladly choosing to live among these Poles, and Bohemians, and Italians, and Jews, with not a blade of grass or tree in sight, and with those shouting youngsters tumbling over each other in her front yard, and the door-bell ringing from morning till night, and all these people coming to have their woes attended to, and labor quarrels settled, and,—and in this weather too," concluded the girl. She vigorously fanned herself and severely scanned the shabby wooden houses, and dirty, ill-paved streets, through which the Desplaines St. open horse-car was rapidly carrying her.

"But what's the matter, Marian? You don't say a word, or seem to appreciate Hull House half as much as I expected. Now, I thought that quaint coffee house, and the art rooms, and the Kindergarten, and that nice Jane Club House and all the rest of it would have made you wild with delight; and then to think of such an oasis in those square miles of dreariness! but you went about looking as sober, almost, as if you were going to cry. Come now, don't you think she is a perfect saint to live there and to have accomplished all that?"

"I don't know," replied Marian thoughtfully, as she moved along to let a stout German woman with a market basket squeeze in, and her glance fell upon the greasy scum of the open sewer, known as the Chicago river, over which they were passing. "The fact is, Ada," continued Marion, "I did feel almost moved to tears; somehow it all impressed me in a different way from what you expected. Here are a number of cultivated, lovely women, bringing the best gifts of their cultivation to bear on their brothers and sisters who have been less fortunate. Though not living in luxury, yet

they are living far differently from their Master, who had not where to lay his head. They have not shut themselves off from the delight of books, or pictures, or congenial society. They are not persecuted, on the contrary they are loved and praised; not criticized but admired, not feeling that for duty's sake they are leading a forlorn hope, but joyously knowing that they are privileged to lead in the van of social progress. They are doing simply what every true Christian pledges himself to do when he says he takes Jesus as his master, that is, putting himself into sympathy with the lowliest, and finding his highest joy in service. This is what it meant to the early Christians, and now nineteen centuries later, when here and there we find a few, who, like these ladies, are actually living what we only profess, we consider it so amazing, we hold them so unique, that if they simply choose to live where they can do the most good, and then spend their time in passing along the good things they have received, we call them 'saints,' and are amazed at their courage." "Ada," said Marian, earnestly, as they alighted from their car, and went up the steps of the Art Institute to attend the Literary Congress, "Ada, I tell you the Christianity of most of us well-to-do people sometimes seem to me no more than a sickening farce. We are actually further from the life of Christ than were those Pharisees whom he condemned as whited sepulchres. We don't even give one-tenth of our income away, and they did that. You teach a Sunday School class, and go to a Girls' Club once a week. I read in a hospital, and am one of the solicitors for the free kindergarten, and we both make silk cushions for church fairs, and attend the monthly missionary meeting. The other girls in our set do the same or something similar. How much time does it all take? Not more than we spend on our whist; not half as much as we spend on society calls; not one fifth as much as you spend in keeping up your conversational lessons in French, and I, my practicing. I have never stinted myself one opera or theatre ticket for the sake of giving it to my seamstress, who would enjoy it just as much as I, and who never

goes. I have never gone without a gown or even a pair of gloves for the sake of making my Christmas charity larger. I have simply had everything I wanted first, and given away what I didn't want, or what was left over. We build our houses not where we can give the most, but where we can get the most, and then we sing 'I will follow Jesus all the way.' We choose our society on the same principle; we entertain those who entertain us; we patronizingly give to the very poor, and ignore socially, the respectable hard-working clerk or factory girl. We call ourselves democrats and Christians, and we believe in caste as truly as a Hindu. Since I've been reading Howell's 'Traveller from Altruria,' I have begun to think about these things as I never did before, of how I have been deceiving myself, how the Christian church as a whole is deceiving itself. We sing lustily

'Onward, Christian Soldier,
Marching as to War.'

and the only war we ever wage is with our cook; the only marching we do is on a Pullman car. We have lost the meaning of *noblesse oblige*. I am told that there are less than one hundred voluntary charity visitors in New York city. The four hundred give a little money; perhaps that is all that can be expected of them, but what of the great city church? Have not Christians pledged themselves to give themselves? We have never learned the meaning of justice. When our Drexels or Rockefellers or Armours give a small fraction, perhaps less than the Pharisee's tithe, of the enormous wealth which many circumstances as well as their own exertions have helped them to gain, we say, 'how generous.' We are surprised, as if one hardly expected an honorable Christian man to simply do the barest justice, to live up in a measure to his promises and his moral obligations. What should we say of a state of society where it was a matter of congratulation that a well-educated gentleman spoke grammatically, that a refined lady said 'please,' and 'thank you?' There are times when a compliment is the bitterest and saddest of comments.

"I tell you, Ada, I feel as if our so-called Christian society is as far from having the Christ spirit as were the Pharisees of old. I feel as if Jesus should come among us to-day, he would say, 'I never knew you.' I feel as if I were only just beginning to comprehend what it actually means to be a Christian, and I have talked so comfortably about it for years, and thought I knew, and that I was surely 'saved.' I thought I abhorred cant, and lo! I have been talking it and singing it, and praying it all my life.

"The fact is those people over there at Hull House are simply doing what every Christian according to his ability ought to be doing, whether he lives in a social settlement like them or in a private home, and the question is not whether they are not saints, but whether we are not miserable sinners!"

CRIMINALS.

There are two classes of criminals: First, criminals by occasion; second, recidivists. The basis of all criminality is ineradicable tendency to lying. Men furnish almost six times as many criminals as women; it is easier for men to overstep the bounds of morality and custom. Most women criminals lose every trace of womanhood in demeanor. Criminals by occasion are those who become so through levity, passion, imprudence, unfavorable surroundings, and, above all, through abuse of alcohol. According to Baer 50 per cent. of all crime comes from alcohol, three-fourths are crimes against the person, and only one-fourth against property, while the reverse is true with the recidivists. Minor criminals are to a large extent capable of improvement. To accomplish this, the perversity and exceptionableness of their

[*Ueber die körperlichen und geistigen Eigenthümlichkeiten der Verbrecher*, Dr. v. HÖLDER.]

actions must be recognized. The infanticides are the best of all criminals. The recidivists should be divided into two classes: one class includes those who, for the most part, have no mental or bodily signs of degeneration, caused by bad bringing up, society, poverty, sexual disorders, and those who make crime a trade or as a vengeance for injustice suffered. The improving of these is rare. The second class of recidivists comprises those with inborn criminal inclinations. In prison they are inclined to coarseness, boldness, resistance, and wilful spoiling of their clothes; they may be regarded as in the first stages of insanity. But legally the recidivists are sharply distinguished from the insane. Delusions disorder the judgments of the insane, but not so in the case of the recidivist. Thieves, swindlers, and incendiaries, if not insane, are cowards; robbers and murderers are little affected by fear. Between mental health and insanity there are many cases of hereditary anomalies: nervousness, irritability through the least cause, peculiar unconquerable inclinations, eccentricities, propensity to dissolute ideas with no purpose, a mingling of contradictory peculiarities, of one-sided mental powers, this all united with a weakness of deliberation; here belongs also the inborn criminal instinct. According to Richter, most crimes, especially murder, audacious burglary, common theft, embezzlement, resistance of state power, come by epileptics or in those with a tendency to epilepsy. Those addicted to alcohol are light offenders. Those with hereditary mental weakness are given to crimes of unchastity.

The class of recidivists is a mixed one: (1) Those who have a positive tendency to insanity or epilepsy; (2) those whose family antecedents plainly lead them to crime; (3) those whose morality and sense of honor are destroyed through training and environment.

Criminal phenomena and manifestations of insanity are a distorted or diseased expression of mental activities which by themselves are present in everyone; but in some they develop in one or the other direction. No one is sure that his

mental soundness can not be endangered through outer or inner troubles, or that he can escape inclinations, which might lead to crime. The increase of crime keeps step with that of population, or, rather, with its increase in density, as in large cities. The increase of both insanity and criminality is due to overpopulation.

[We have had occasion before now to use the word "recidivist" in this journal. It will be interesting to our readers to know that the word is not recognized by Webster, but the *New Century* sanctions its use. It has been borrowed from the French, and is quoted from *Appleton's Annual Cyclopædia* of 1886.—*Editor*.]

COTTAGE NURSES.

In England, much attention is at present attracted to the proposed introduction of cottage nurses. It has been a question what amount of training and supervision is essential for the work they are expected to undertake.

In answer to some questions recently sent to the secretary of the Dorset Health Association, he writes fully the plan of the Association and the requirements of nurses for this work. In America, we have our district nurses, but the plan occupying the attention of English people is adapted to the scattered villages away from the large centres, and is more systematic by bringing the whole work of a county under one head.

"The Association is gradually establishing throughout the county district centres in the larger towns, each of them worked by a thoroughly-trained nurse of some years' standing. To each of these centres will be affiliated groups of villages, having, it is hoped, in time their own cottage-nurse living in one village, working within a given radius, having a home of her own, but having, where necessary, also a lodging to resort to should she be belated in some out-lying village.

"In order to supply funds for nurses of both grades throughout the country, the benefit system is being adopted. All members, rich or poor, who pay a yearly subscription, according to their means, may claim the nurse at a reduced payment, also on a sliding scale, while non-members pay full price.

"By this means the nurses' services are available, without distinction, to all classes of the community, and this, though it will not often be taken advantage of by those who can afford a private nurse to themselves, will, it is hoped, prove a special boon to the lower middle classes, who are unable to afford the expense of a separate nurse, to whom, on the other hand, the system of free nursing is not applicable. The central district nurses will only go out by the hour, the cottage nurses probably either by the hour, the half-day, or the day. Resident nurses by the week are not at present contemplated, as it is found difficult to avoid one member of the club thus obtaining an undue share of service.

"In order to provide central district nurses the Dorset Health Association propose to avail themselves of any thoroughly trained nurses. The rules are being made sufficiently elastic to allow of local committees (for the club is essentially an 'affiliated' one) to engage nurses from any institution, provided they are both competent and willing to agree to work under the three following restrictions: A, under the benefit system; B, under the guidance of a committee and not of a single individual; C, that the cottage nurses affiliated shall satisfy the requirements of the Central Medical Committee. Thus each cottage nurse will be placed distinctly under professional supervision: 1st, that of the trained nurse to whom she is affiliated, and, 2nd, what is still more important, under that of some local medical man, on whose advice and supervision she may count in cases of perplexity, while she must have passed the examination of the Central Medical Committee before being put on the staff at all. In order to provide such cottage nurses it is proposed to make inquiries as far as possible to ascertain what women

already 'go out nursing' in a given neighborhood, and to sift all such by careful inquiry, to prove and see who are worth putting on the staff as recognized cottage nurses, and who must be as far as possible dissuaded from undertaking work for which they are not capable. It is only fair that this local investigation should take place before 'taking the bread out of their mouths' by bringing in strangers.

"It is in order to guide this selection that a Central Medical Committee has been appointed. This brings us to the question of the training of cottage nurses. In Dorset, as in Surrey, a minimum of three months' training (or perhaps 'testing' might be a better word) is to be adopted. This is incumbent on all who join the staff as cottage nurses, however experienced and reliable they may be. It is manifest that in the case of such middle-aged women as have gone out nursing for years to the complete satisfaction of a local doctor, this test will be ample to enable them to pass the examination of the Central Medical Committee. Each case will be judged on its respective merits, and according to the place which each proposes to occupy, the inexperienced ones being placed under the immediate supervision of some competent person, and given only such work as an ordinary probationer can be trusted to undertake. The term, 'three months' training,' has given rise to much misconception, and undoubtedly, if no other test of fitness is required or professional supervision when once launched as a cottage nurse, many unforeseen evils might occur.

"Recognizing the fact that cottage nurses will merely act as assistants and sub-assistants to regularly trained nurses, many of the said dangers may be removed, and an existing body of local women organized and utilized. That any idea of their being mistaken for or entering into competition with hospital-trained nurses should be as impossible as for a medical student in his first year to be mistaken for a specialist. Should any of them aspire to rise to the higher grades of the profession, they would, of course, have to enter through the usual channels and to go through a prolonged course of hospital work.

"With regard to this proposed training, it is suggested to arrange for it in one of the following ways: Either by a course of three months in a county or cottage hospital, or in the case of a local midwife, for six weeks' or three months' training or testing under a certified London district midwife, or at a maternity home, or by a course of district work under some of the central district nurses. In order to raise money for the expense of such training a small fund has already been raised in the county, and it is hoped that more will be forthcoming, while most of the hospitals have agreed to assist in the training and testing."

The county councils of Shropshire and Oxfordshire have appropriated sums of money for this same purpose. The experiment of Dorset will be watched with interest. The need of proper nurses in the remote country villages is great, and the plan outlined is one of thought and common sense.

TEN INTERESTING FACTS ABOUT THE PARLIAMENT OF RELIGIONS.

BY REV. JOHN HENRY BARROWS, D.D., CHAIRMAN OF COMMITTEE ON RELIGIOUS CONGRESSES.

First.—It is extremely interesting that such a meeting as is to be held in Chicago, September 11–27, at which scholarly representatives of all the great historic faiths will be present, should be possible. It shows the growing unity of the race, the growing spirit of human brotherhood, and the desire of American Christianity to hold forth, in a kindly way, the evidence of the supremacy and sufficiency of our faith.

Second.—It is interesting that such a school of Comparative Religion should be held in connection with the Columbian Exposition. It shows that the leaders of this great World's Fair are not blind to the higher things of civilization.

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Third.—It is interesting that a large number of Christian denominations should hold their Congresses in connection with the Parliament, in order to complete the picture of what the religious world is now doing, planning, expecting.

Fourth.—It is of great interest that at this time from China, India, Japan, Europe, Christian missionaries, disciples of Buddha, Jewish rabbis, followers of Mohammed, representatives of Hinduism, should be turning their feet toward a great city in the heart of America which has become the Mecca of their thoughts, hopes, and prayers.

Fifth.—It is of great interest that so many eminent missionaries, missionary secretaries, and Christian teachers in non-Christian lands are lending their cordial and prayerful support to the Parliament of Religions. Among these may be mentioned President Miller of Madras, Dr. Jessup of Beirut, Dr. Bunker of Burmah, President Martin, Dr. Blodget, Gilbert Reid, Dr. S. L. Baldwin, George T. Candlin, and Dr. Faber of China, Rev. Mr. Gulick, Rev. Mr. Pettee, and scores besides of Japan, the missionary bishop of Hayti, and hundreds of the most earnest Christian workers in foreign lands.

Sixth.—It is of great interest to learn that the Parliament of Religions is to be followed by Missionary Congresses, a Sunday Rest Congress, and a Congress of the Evangelical Alliance which will help to show forth to men of all faiths that Christianity is living, aggressive, triumphant, and adequate.

Seventh.—It is a matter of great interest that the leaders of the Catholic Church in America are cordially co-operating with this movement. It shows an increasing willingness on their part to come into harmony with the broader Christian life of America.

Eighth.—It is a matter of extreme interest that the most exclusive of all races and religions—the Jewish—should manifest, in connection with this coming meeting, a spirit of remarkable friendliness and fraternity.

Ninth.—It is a fact of great interest that women, who constitute the more religious portion of our race, are to have a large representation in the proceedings of the Parliament and the religious congresses connected therewith.

Tenth.—It is a matter of interest that for the first time in history a request has been sent out by the General Committee that the month of September, or some portion of it, be set apart by the religious teachers of mankind as a time of special prayer for God's blessing on this meeting of his children.

It is not surprising, therefore, that the Parliament should excite such wide-spread attention in all parts of the world. These meetings will be open to all; and the religious congresses are expected to be the crown of the Columbian Exposition.

Prof. J. J. McCook, in an interesting article in the *Forum* on "Tramps," says:

"Here is a body of 45,845 men—for that is my estimate of their number, made from the best attainable data—an army larger than Wellington's red-coats at Waterloo; eleven-twelfths of them are under fifty years of age; five-sixths of them are in perfect health; three-fifths of them have trades or occupations requiring skill; over nine-tenths of them can read and write. And these persons, constituting over one-quarter of 1 per cent. of our adult male population, are permanently withdrawn from productive work. That is not all; they bear no public burdens. In case of war the recruiting sergeant might be nimble enough to catch them, if bounties were high and bounty-jumping active; but the tax gatherer never, in war or peace. The very roads which they wear they never repair."

The total cost to the country of supporting this mass, the writer estimates, is about $9,169,000 a year, "one-half the cost of our navy."

INTELLIGENCE.

RAMABAI ASSOCIATION.

Reports of schools in various parts of India, to which widows are admitted, show that a mighty step has been taken towards female education, and the amelioration of the condition of the most unfortunate class of India's women.

We are indebted to Mr. Sasipacla Banerjee for an interesting account of his school at Baranagar, near Calcutta. When Mr. Banerjee became interested in questions of social reform, his first step towards solving them was in the education of his wife. At first this met with strong opposition, but soon other members of his household joined in the studies, and, gradually, women from neighboring families were added to the number; all of these pupils were adults.

Quietly and persistently did this reformer work upon the prejudices of the people, until he ventured to open a *Public School for Girls*. This was in March, 1865. In the following July he met Keeshub Chunder Sen in whose impassioned utterances he heard his own inward conviction, his own repugnance to the idolatry of his country most eloquently voiced. He at once threw off all caste restraints, boldly avowed his faith, and joined the Brahmo Somaj. This was followed by a season of bitter opposition and persecution, the character of which has become familiar to us through Ramabai's cruel experience.

In all his trials and persistent efforts, Mr. Banerjee was bravely supported by his wife, until her death in 1876. Then gradually, a better spirit began to prevail, and after marrying again,—this time a widow,—he formed a definite plan of

training widows as teachers, and in domestic duties, in a Home which should be under his own supervision. This was accomplished in 1887; and the Home has now thirty-nine inmates, twenty of whom are widows. It is supported by a small Government grant, by donations from the National Indian Association and the Carpenter trustees, by fees from a Bengal society of ladies and from friends of the pupils, all of which however, is insufficient for the support of the Home. An earnest appeal is made to the natives, to English friends, and to all who are in sympathy with social reform in India, for aid in a work, which, it is truly said, cannot be self-supporting for some time to come. When it was first brought to Ramabai's notice, three years ago, she at once expressed her appreciation and gratitude to Mr. Banerjee, thus: "I have read through the account of your wonderful work, and was deeply impressed and interested. You deserve the most hearty thanks of Hindu womankind for all that you have suffered and done for us. I hope your endeavor to elevate and enlighten our country-women will meet with perpetually increasing success."

The friends of Ramabai in America, enlightened and aroused as they have been, by her glowing words and self-sacrificing deeds in behalf of her unfortunate sisters, cannot but warmly sympathize with Mr. Banerjee in his noble efforts for their good.

The Dajirai Dharmasala at Vizagapatam, in the Madras Presidency, is "A Rani's Home for Hindu Widows," founded and supported by a widow, in memory of her husband who was interested in female education. It was opened in 1886, with three widows, "who could do nothing, and had no idea of doing anything." It was for them simply a place of refuge and security. The present number of inmates is nine, all of whom are interested in learning to read, write and sew. Their embroidery is beautiful in design and execution, and readily finds purchasers. These widows are not all of high caste. Seeta, the founder of the Home, writes to the editor of *The Indian Magazine* as follows: "If I can find them, I

prefer the high caste women—Rajputs and Brahmins—yet the Dharmasala is open to *all* Hindu widows, though I would not receive a girl who would ever think of re-marriage, or an old woman long widowed, as she for many years must have arranged her life. My chief aim is to help the desolate, the lonely, and the unhappy widows; those girls who are a burden on their relations, and who, coming to the Dharmasala, find a home, occupation, and friends."

Thus in 1885, 1887 and 1889, three Homes for widows were opened in different parts of India; the first two on the eastern coast, Ramabai's in the west. The Baranagar Home has twenty widows under its roof; the Dharmasala has nine; both of these Homes receive the different castes. The Sharada Sadana now shelters *forty-six* widows, all of high caste. The thirteen non-widows in the school, who are supported by native and English friends, make the whole number of pupils *fifty-nine*. As these non-widows graduate, their places are filled by widows only, and the Sharada is becoming a *Home for High Class Widows* exclusively, much sooner than was once deemed possible.

The success of the Sharada Sadana, so unexpected and unparalled, removes all anxiety in regard to obtaining the class of inmates for whom it was founded, and gives a gratifying proof of the increasing confidence of Ramabai's countrymen in her, and of their interest in her work. It has also changed the hitherto serious question of *obtaining* pupils, to one equally serious, of *admitting* and *providing* for them. It would sorely grieve Ramabai to be obliged to refuse admittance to one child widow. In her last letter she writes, that the new building is nearly completed; that Miss Kemp's place is temporarily filled by a young Eurasian teacher; that she has engaged a native Christian whose name is Pritabai, to teach the IV. Marathi and II. Anglo Vernacular Standard. She enclosed a cutting from a Calcutta paper containing a notice and extracts from the last annual report of the Executive Committee to the Ramabai Association. The writer approves of the school; thinks he understands the motives of the

American people in supporting it; feels grateful for their generosity; but wishes they were a little less sectarian and more humanitarian!

J. W. ANDREWS.
Chairman Executive Committee.

Pundita Ramabai's book, entitled "The High Caste Hindu Widow," may be obtained of Messrs. Damrell & Upham, old Corner Book Store, Boston, Mass. Price, $1.25, postpaid.

CLUB REPORTS.

PEACE DALE AND NARRAGANSETT PIER.

At the invitation of the "Ministering Circle," the seven Circles of King's Daughters of Peace Dale and "The Pier," in Rhode Island, met on the second of August, in the well-nigh perfect "Palace of Delight," which is the fit memorial of Rowland G. Hazard.

About two hundred members were present. Miss Hazard, president of the Ministering Circle, presided, and welcomed their guests. She read two passages from Scripture, and spoke for a moment on "The Light of the World." She then called on the different circles for reports, which were read in order, and were full of pathetic interest.

The *Whatsoever* Circle has contributed regularly to the Fruit and Flower Mission in New York,—to similar work in Boston,—has contributed to the sufferers in Newfoundland, to the Tribune Fresh Air Fund, and to the local charities as it found need. Connected with its organization is the *Little Deeds* Circle, of young girls, who presented a charming report, of help given in hospitals, flower missions, the sewing schools, and to a sick boy in town.

The *Faithful* Circle, of thirty-one members, reported twenty-five meetings, with work at each meeting,—contributions of flowers and clothing for those in need, and considerable contributions of money. The *Charitable* Circle, the oldest of those assembled, had held twenty-four meetings,

and corresponded, to relieve by gifts of clothes and money several distant charities. The *Silent* Circle, provides the flowers or the Congregational Church from May to October, and has sent its good wishes and the proofs of them as far afield as Virginia and Alabama. Its motto is "I am purposed that my heart shall not transgress."

The *Ministering* Circle, which acted as host on this occasion, has held eleven meetings with an average attendance of twenty-nine. Its whole membership is seventy-five. The circle has adopted and educates a young girl in Alabama, it has correspondence in Virginia, and in the circulation of magazines and other journals, has kept up a correspondence far away from Peace Dale. Its motto is "The Son of Man came not to be ministered unto, but to minister."

After the reading of the reports, Dr. E. E. Hale, who was present by invitation, and who lives in the neighborhood in summer, spoke of the history of the Clubs, of the work of the Central Office, and of the tie by which the organization, slight though it is, binds each member to friends in all parts of the world. A hymn was sung, and then the various members were entertained in social intercourse, and an agreeable repast provided by the Ministering Circle.

NEW ORLEANS.

The idea of a Lend a Hand Club was first given me by a good friend, who knew that we wished to find a way of keeping our children interested in the Sunday School until the long expected pastor should arrive.

After one experiment which was not encouraging, we tried again, and soon increased our number to fourteen. By the middle of January we gave a large bundle of children's clothes to a family who were stranded in New Orleans, and had applied to our Ladies' Society. All this time we had not a cent in the treasury, and did not stop to think of officers, etc. Our idea was solely to keep the children. We asked no donations except those of "scraps" from our

friends, in and out of church. Some gave thread, some needles, and we were surprised to be handed a dollar from one, quarters from others, and we saved all our pennies, so I think we had about $3.00 in January.

Our pastor encouraged us, and knowing of the Southern Conference meeting to be held in our church, we determined to have our treasury full, so as to do honor to our name and motto. With the help of friends, we arranged a "Penny Reading" at one of the houses. We cleared $25.00. We soon found use for our boys and girls and our money. A lunch for the ministers was proposed, and there was no place but the Lend a Hand room. The room was most ugly and disagreeable. Soon, with the boys' help, the paint brushes flew to work. The walls were painted a rich terra-cotta, curtains of pale blue were made, and hung on poles, and *portieres* of Canton flannel were hung at the doors. One member is good at drawing, so the large letters of "Lend a Hand" were cut and covered with silver paper, and also an immense silver cross, with I. H. N., was cut and covered. We adorned the dark walls with these and many beautiful flowers, making our room most festive. The idea of cutting the whole motto in the same letters as Lend a Hand was suggested. The boys did the work and saved the expense of buying the advertised mottoes.

We had our final meeting in June, ending with a frolic for the little ones. We signed a certifying card of membership, made by a member, and read and adopted a simple constitution, and arranged with each child to make an article during the summer for a bazar to be held in the Club rooms in the fall. We finished with refreshments and recitations.

The older girls seemed interested by the progress we had made, and proposed to form another Lend a Hand Club. They wish badges, and will go to work in the autumn. In the meantime each one has promised an article for the bazar.

We call ourselves simply Junior and Senior Lend a Hand Clubs. The Senior Club has twelve members, nine girls and three young men.

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I forgot to mention another pretty work done by the Lend a Hands. They made an apron and sent it to Charleston for a fair for some church. It was made of Arcadian cloth, woven in Louisiana, (called Evangeline cloth, also). It was embroidered with a large design of the cotton plant, bloom and boll, and bud, designed by one of the older members.

I must add that we are so glad to be *en rapport* with the central body, and keep up with the work done around us.

DORCHESTER, MASS.

The following report of the work of the Lend a Hand Club was given at the annual church meeting: Since our last annual meeting, at which time a general summary of our work was presented, we have continued to hold regular meetings, and have accomplished some gratifying work. The meetings of the club held fortnightly have been generally well attended. By two entertainments given the sum of $127 was deposited in our treasury.

$30 has been given for foreign missionary work, and $35 has been spent in cases of home charity. Our first contribution to the American Unitarian Association was made this year, which we are in hopes may be annually repeated. Some work has been accomplished for the Home of Incurables; the annual picnic to city children in July, and a day pleasantly and profitably spent. At Thanksgiving time four families were liberally supplied with substantial helps besides the usual dinner.

Twenty Christmas gifts were carried to the children at the Home of the Incurables. Here our members are frequent visitors, and the Club co-operating with the Ladies' Benevolent Society now provides a kindergarten teacher.

At the quarterly meeting of the church it was voted that the church decorations should be again assumed by the Lend a Hand Club, except on the special occasions, when they should co-operate with a committee chosen from the church.

During the Lenten season we held devotional services,

reading together the reverent and helpful work of one of our members, "Leaflets for Lent." At the close of the Lenten season it was unanimously voted that devotional meetings be continued fortnightly. These meetings have been well attended, and a gratifying interest is evident.

FREE PUBLIC LIBRARIES.

By an act of the legislature of Massachusetts, passed in 1890, the governor of the state with advice of the council, is authorized to appoint a board of library commissioners, consisting of five persons. One of the duties of this board is to give advice on matters relating to libraries when asked to do so by the librarians or trustees of any free public library. Under certain specified conditions they have the power to expend $100.00 for books for the free public library of any town, whose valuation does not exceed $600,000. Sixteen towns have been furnished with books during the past year, and in 1891, fifty-two towns received them.

In Massachusetts there are three hundred and fifty-two towns. Two hundred and twenty-seven contain free public libraries that are entirely under municipal control; thirty contain libraries partly managed by the municipality, and entirely free, and twenty contain libraries to the support of which, the town or city contributes, but has no voice in the management. Nineteen towns have free libraries supported and controlled by private enterprise; one has a library, not free, though owned and governed by the town, and fifty-three have no public libraries.

The board of commissioners in its report, urges the fact that it is of the first importance that the free public library of every town should preserve every published detail of its history and of the lives of its citizens. It should become a treasure-house for the local historian. With this end in view, great care should be taken to secure and preserve:—

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1. All printed histories of the town and its locality, including all historical addresses or sketches of its churches, associations or societies of whatever nature.

2. Complete sets of the annual reports of the selectmen, school committees and all other town officers. Few towns have preserved a complete set of their own municipal reports.

3. Genealogies and family histories which relate to those who have been or who are citizens of the town, including the preservation of biographical sketches and personal memorials in scrap books.

4. Files of all the newspapers published in the town, or of those published in the vicinity, containing a chronicle of the current events of the town.

5. All publications of natives or residents of the town, and of persons in any way identified with its history.

6. Prospectuses, programmes and all transient publications which may be illustrative in any degree of the social, political, economical or moral development of the people of the town.

7. Manuscript material, such as unpublished sermons or addresses, the records of societies, etc.

A similar commission has been appointed in New Hampshire, and in its first year of work over eighty towns took advantage of the law. It is hoped that similar commissions will be appointed in Maine, Connecticut and Pennsylvania, before the year 1894.

There are still, in the fifty-three towns that have no free public library, 73,336 persons who are without the inestimable privileges which the free library offers to the balance of 2,165,577 which make up the population of the State according to the United States census of 1890.

While only a trifle over three and a quarter per cent. of the people, or doubtless less than three per cent. upon the basis of the population of to-day, are without free library privileges, yet it must be borne in mind that these people are in sparsely settled towns, where a library would be of the greatest value and utility.

These towns are heavily burthened by taxation, and are in the greatest need of the aid that the State so wisely offers. In the past year private generosity, as heretofore, has supplemented the State's liberality in the most discreet and effective manner. This aid has been mainly due to the effort of one member of the commission, and has been heartily appreciated by the recipients. Similar aid from a wider circle of contributors would be of untold value to the people of these still destitute towns, and would serve to stimulate them to the supreme effort which will result in placing good books freely within reach of every citizen of the Commonwealth.

C. B. TILLINGHAST,
Chairman.
ELIZABETH P. SOHIER,
Secretary.
ANNA E. TICKNOR.
SAMUEL SWETT GREEN.
HENRY S. NOURSE.

PUBLIC KITCHENS.

There is in Ghent, an organization called the Liberal Society for the Study of Social Science and Work, which appeals to all public spirited people without regard to religion or politics.

This society, formed about a year ago, passed rapidly from theories to active work. It formed the incorporated society of the Public Kitchens of Ghent, an organization having for its aim, "The improvement of common food," and for its object, "The sale of food at a cheap price, and the carrying on of restaurants." The society not offering at once guarantees of necessary success in an undertaking so difficult as that of a restuarant, the originators formed a joint stock

company; and in order to give to this association the democratic character which it ought to have, placed the price of the shares at twenty-five francs, payable in instalments of ten per cent. These shares draw an interest of three per cent.; the balance of the profits is distributed thus: first, a reserve fund legally invested; second, a division of ten per cent. between the stock-holders; third, a fund to carry on the works of the society.

After having taken a place close to the largest industrial shops of the city, and having recruited its members, it was placed under the charge of the patrons themselves, represented by a committee appointed each week, who are charged to collect information, while the committee of organization busied themselves in the necessary arrangements for the opening. Notwithstanding the expense of introducing gas, it was chosen as the most economical fuel. The order of the dining room was far from strict in order to make it as home-like as possible. At the opening, there were two bills of fare—one of the food to be eaten there, and one of the food to be carried away.

The prices were as follows:—Soup, 1 cent; Meat, fish, eggs, 3 cents; Potatoes, 1 cent; Vegetables, 1 cent; Beer, 1 and 2 cents; Bread, 1 cent.

These prices allow the workmen of the neighboring shops to take their meals for a sum all the way from 6 to 10 cents, not including bread and beer, and thus are enabled to economize several pennies. In addition to this, they are benefitted by a much better quality of food.

The workmen as yet do not understand the benefit of being stock-holders. At present, of the fifty-two stock-holders holding 470 shares there are only twelve workmen. As the society is established to benefit them, it is unfortunate that other people should draw even a small part of the profits. It is to be hoped that the Belgium peasantry will understand the usefulness of this institution, and become ere long both stock-holder and consumer.

NEGRO EMANCIPATION IN CUBA.

The consequences of the emancipation of negroes in Cuba are described in a series of reports which have recently come to hand from British Consular officers in various parts of the island. The Vice-Consul at Cardenas says that in his district, emancipation has produced a transition state, the full effect of which cannot be realized yet. But he notes that the condition of the negroes is much improved. They are industrious, and avail themselves of the facilities offered by the municipal schools for the education of their children. They have also their little clubs and societies, and may be said generally to be advancing in the path of moral and intellectual progress. On the other hand, the Vice-Consul at Sagua la Grande says that in his district, the condition and conduct of the emancipated negroes have not much improved since the abolition of slavery. They earn good wages, but many of them do not work more than half the month, and spend the other half in idleness. There are public schools for the children; but the boys go to work at eight or nine years of age, as they can obtain good wages in leading oxen. Their views of marriage are very lax, and they prefer to preserve what they call their freedom. From Nuevitas, the Vice-Consul reports that the negroes have been left to themselves almost entirely, and under this process they are doing remarkably well. This gentleman is a native of Cuba, and his opinion, therefore, is of especial interest. He thinks that, under all the circumstances, the black population of Cuba is behaving much better than the negroes elsewhere when suddenly freed from bondage. They apply themselves to work, and many have saved money; and they attend the schools with assiduity. They have to contend with prejudice in many ways, especially in social intercourse; but, on the whole, they are well received in public places. In his district, he says, there is nothing to be apprehended from social or political trouble of their making. "Perhaps in no other country have such difficult matters been settled quicker and

more satisfactorily than the slavery question in Cuba, if future possible complications do not divert things from their actual path." In the Cienfuegos district the Vice-Consul, who is a planter of many years' experience there, and to whose opinion the Consul-General attaches peculiar value, observes that the former slaves gradually merged into the free colored population of the island after emancipation without giving any trouble, and it would be difficult to distinguish between them today. They generally live in the rural districts, the men working on the plantations and on small farms, while the women mostly attend to household work and domestic service. He thinks Spain is to be congratulated on the happy and peaceful manner in which she terminated that great evil in her colonies, and on the notable yearly increase in the production of sugar in the island under free labor.

SHELTERS VERSUS CASUAL WARDS.

A new wing which has just been added to the Salvation Army "Embankment" Shelter at Temperance-hall-buildings, Blackfriars-road, was opened by General Booth last week. The shelter will now accommodate 1,000 persons. General Booth said that during the two years that the scheme had been in operation they had received in their three elevator workshops 5,319 persons, of whom 1,040 were now in situations and doing well, 2,373 had been temporarily assisted, 737 had been transferred, and of the remainder 762 had been dismissed. With regard to the labor exchange they had received 23,535 applications from the unemployed, and 1,725 applications from employers. Temporary work has been found for 12,973 persons, and permanent employment for 1,658. In the shelters they had supplied 6,092,390 meals, varying in price from ¼d. to 4d. each, and 1,510,356 beds, varying in price from 1d. to 3d. Referring to the casual wards of the London workhouses he

said that the mode of treatment of the casuals was so bad that it ought either to be mended or ended. He thought it ought to be ended. He was having a careful inquiry into the whole system, and was sure that when he had made it public it would make a deep impression on the public mind. The total accommodation in the London casual wards was 1,647. The average number occupying them was 409. He spoke strongly against the harsh manner of addressing the casuals by the officials, and said if the casual had 4d. in his pocket he would not be allowed to stay. Each casual had to break 13cwt. of stone small enough to fall through a sieve before he was allowed to leave. The average in the casual wards had been decreasing ever since 1888, the year the shelter movement was started, and he hoped they would soon run the casual wards out of the market. In the shelter for 1d. a shelter and a bed was provided, with a piece of bread and hot or cold water to wash with. Bunk beds were provided for 2d. and separate cubicles for 3d. Men who had not the penny could earn it by woodchopping, and for 4d. a man could have supper, bed, and breakfast. The cost of the present alterations was £2,000, of which £1,637 had been contributed by a certain baronet, who did not wish his name to be mentioned. They still required £250. The shelter had been in operation 16 months, and had covered its own cost within £200, so that it had practically been self-supporting.

MOHONK CONFERENCE.

The Lake Mohonk Conference of Friends of the Indian will hold its eleventh annual session, through the hospitality of Hon. Albert K. Smiley, at the Lake Mohonk Mountain House, October 11th, 12th and 13th.

Our Free Hospital

IS NOW OUR WORKS.

While open over 3,000 operations were made, with a loss in the last 1,000 of 5, showing the value of nutrition as found in Murdock's Liquid Food in cleansing and healing the system of disease. The women of Massachusetts die 29, infants, 184 4-10, children, under 5 years, 310 9-10 to the 1,000.

It is adapted for all ages in health or disease, as it will relieve the tired feeling that comes from exhaustion, and cleanse the system of disease, as it will make new blood faster than all preparations known. Where the blood is pure, disease cannot exist.

Mothers, never change the food of an infant if it does not thrive, but give at each feeding five or more drops of Liquid Food, and its lost or needed vitality will be restored in less than thirty days.

We have letters from two leading physicians in Philadelphia: one of them treated with our Food seven babies, all of their mothers and two of their fathers were consumptive; the children are now 2½ years old and are as healthy as any children. The other did not use our food on eleven babies the same year; all of their mothers and three of their fathers were consumptive. Seven of the children are dead, and the rest are weakly children, but since using our food this year are improving.

IT IS THE ONLY RAW FOOD PREPARATION KNOWN AND SO RECOGNIZED BY THE

British and American Medical Association, before whom five essays were read and discussed by some of the ablest men in the medical profession of Europe and America.

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In the interest of the worthy. Selects the best workingmen and women, boys and girls, for help of every sort in city and country.

Character, Capability and Need,

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